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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

JACKSON, MISS., March 13, 1930

NEW SERIES
VOLUME XXXII. No. 11

AN OLD FASHIONED OFFERING "For Others"

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Years ago the churches were both inspired and greatly revived during the month of April as the pastors preached on Home and Foreign Missions and took liberal offerings just prior to the closing of the books of the Home and Foreign Mission Boards the last of April. The meeting of the Southern Baptist Convention in May was an incentive. A report by these Boards to the Convention of larger receipts than usual put new spirit into the people who attended, as well as into those who remained at home to read the reports.

May we not do well to repeat the old fashioned offering during the coming April? Nothing would so revive the churches and electrify the Convention as would a record breaking offering in April.

There are reasons for it. First, many churches have left their first love. They have ceased to lift up their eyes and to look on the fields. They are not giving less, but the toll for home uses is so heavy until the outside causes are suffering. A man recently purchased a grist mill. His first move was to get a new toll dish—said the old one was too small—said the toll was the object of the meeting. Too many churches have been using larger toll dishes. Churches which have been aided by mission boards are using at home all of their gifts.

In the second place, many churches which for years had a budget for outside causes have made no plans this year, except for home consumption. So, the only hope for saving outside causes is to make a liberal offering in April for "others".

Another reason for such an offering is the fact that many churches have never adopted the monthly plan of giving. They wait for spring and fall to offer to "others". The greater part of what they do will be done in April.

What is needed is for every church to become thoroughly informed as to the needs and to put forth a simultaneous and concerted effort. This will tend to reestablish confidence. When one man fails to do his duty, he soon begins to persuade himself that others are doing likewise.

This April offering will be for all of the causes and if properly emphasized it will reestablish our work and tide us over the lean summer months to harvest time.

When General Ballington Booth was once asked what was the secret of the success of the Salvation Army, he turned and wrote one word—"others".

—R. B. Gunter,
Corresponding Secretary.

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Gospel Singer D. Curtis Hall has some open time in March and April, and can be reached at Box No. 1006 or Phone Dexter 5550-J, Mobile, Ala.

Why not give God the chance he is waiting for to help you?—Ex.

If you do wrong you don't injure the law you broke, but you harm yourself.—Ex.

Every institution has a head; so the spiritual life of mankind must center in God.—Ex.

The bird that sings at your door is as much yours as it is your neighbor's; so with the mercy of God.—Ex.

If you were meant to be a follower, follow faithfully. If you were meant to be a leader, lead judiciously and without a big head.—Copied.

Never do what you cannot ask Christ to bless, or go where you could not take Him.—Miss. Visitor.

Churches who have received notice that payments are due this month will help us by remitting promptly.

How about sending us one new or renewal subscription during the month of March? If every subscriber will do this we will be able to report a nice increase by April 1st.

The office force at Headquarters and friends all over the State are rejoicing that Dr. P. I. Lipsey, Editor, is able to leave the Baptist Hospital and be carried to his home at Clinton, Miss. All wish for him a speedy and successful recovery.

Mrs. H. E. Stone, Tupelo, writes: "The Baptist women of Lee County join hands with the women of Tupelo in extending to the W. M. U. State Convention a most cordial welcome, and hope your stay among us will be most pleasant and helpful."

Dr. H. E. Walters, President of Union University, and H. W. Roland, Musical Director of the First Baptist Church, also of Jackson, Tenn., will be with Pastor L. B. Cobb and people of Lyon in a revival beginning April 2-11. Rev. Cobb is an alumnus of Union University. A spiritual awakening is expected.

A missionary spirit! What is this but a Christ spirit? The pure flame of His love for souls burning brightly enough in our hearts to make us, first, willing, then longing, to go anywhere, to suffer privation, in order to seek and find the lost on the distant mountains and trackless deserts of the whole earth.—Hints and Helps.

Spring is a good time to take an inventory of ourselves as we do of other things. We cast aside the things that are no longer any good to us and make clean and nice our homes. Let's make the plan work both ways by trying to overcome the little things in our lives that are no good to us except to mar and make us unhappy.

THE MINISTER A GENTLEMAN

The debt of gratitude I owe all my teachers in the Louisville Seminary can never be repaid, but I wish now to refer especially to Dr. F. H. Kerfoot. There were other teachers more gifted as such than was Dr. Kerfoot, but for the practical things in a preacher's every-day life, he was without a peer.

Dr. Kerfoot came from the pastorate to a professorship and brought with him rich pastoral experience. He had served Strong Place, Brooklyn, and the Eutaw Place Church, Baltimore. In both pastorates he had a constituency of the first rank among men. Social requirements of the pastor were exacting—especially in those days, less democratic than our own.

The things I had impressed upon me in Dr. Kerfoot's class in Pastoral Theology in the Seminary impell me to write what I am about to say. With all my heart I hope these lines will be read in the same spirit in which they are written. I refuse to take second place to any man in my love for my brethren in the ministry.

Not all ministers can be scholars. Only a limited number can become distinguished orators. Of course native gifts vary much and of necessity we have a large variety of men in the ministry. But no matter what a preacher may or may not have or lack, there are two things indispensable and if he lacks either or both it is unforgivable. There is no excuse if he fails to be a gentleman and there is no apology if he is little.

A gentleman is usually a big man, though it may sometimes be otherwise. There are certain amenities of life and codes of honor in which the minister should be above reproach and indeed an example to all.

1. His relation to his former field and its present pastor.

Some ministers resign and accept a new pastorate, but refuse to let go the old. They frequently find time to re-visit their former parishioners and in between times keep up a rather lively correspondence with some of their former members. Recently a splendid deacon said to me:

"I love our former pastor and was sorry to see him leave us. He could have stayed on indefinitely. But now that he has resigned and gone away, I wish he would let us alone, and let our present pastor do his work in his own way. Instead, he keeps up a correspondence with his warm friends and knows everything going on in our church and I fear passes not infrequently on the wisdom of this or that. In addition, he keeps us informed through the bulletin of his own church of the wonderful things he is doing. He takes particular pains to keep in touch with his strong admirers."

Former pastors sometimes return to marry couples, conduct funerals and baptize converts. But when a minister resigns he releases himself from all these relations and should not assume them again, except under certain conditions.

Certainly it is right that a former pastor may return and assist (always taking second place to the pastor) at weddings and funerals. But the invitation to do so ought to come through the present pastor. And the former pastor ought never to take the first place. Only recently I knew a former pastor to return to a fashionable home (the present pastor was not popular with that home) and marry a couple, doing the whole job all by himself, while his successor, the real pastor, stood on the side line, a mere guest. It took unlimited "gall" for that former pastor to do such a thing, and it required unmeasured grace for the present pastor to look on while an invading preacher took away his birthright.

I know of a really great preacher returning to a former pastorate and by pre-arrangement, baptizing one of his pets (the family did not like the present pastor) without the present pastor knowing anything about the baptism.

Of course it is delightful to have a former pastor return occasionally and assist the pastor in any function or to supply or hold revival meetings, provided he is a sure-enough gentleman.

But no plebian can venture here. Some preachers ought never to return. Others can come with impunity as often as they like. If a former pastor is a gentleman, with a lot of good "horse sense", and still more vital religion, his visits will be a joy and often an inspiration to his successor. But he must be "hands off" and "mouth shut". If he cannot keep his lips sealed under all circumstances, then he should remain away forever and a day.

Human nature is a strange, weak thing, and unfortunately preachers have their part of it. The pastoral problem is big enough without being enlarged gratuitously by a former pastor.

2. The pastor's relation to other pastors.

"Sheep-stealing" is a common sin with some city pastors. Convert the goats wherever you can find them, but don't steal the sheep from another flock. If you need more wool, shear your own sheep.

I have all my life positively refused to go after another pastor's members, and I do not regret my course. The Golden Rule was written for preachers as well as the people. I go further and have refused to visit Pedo-Baptists, even when my own deacons have urged it—"because the family is out with the Methodist pastor and they like YOU".

After preparing my sermons, visiting my own people, looking after the denominational affairs and seeking the lost, along with numerous other daily duties, I have found it better to go to bed than to steal out in the dark and get other's sheep.

If doctors and lawyers respect the clientele of one another and expel from their fraternity any one who violates the ethics of their profession, certainly the honor system among men in the ministry of the Lord Jesus Christ should be above reproach. I refuse to have my congregation grow at the expense of my brother's church and with this spirit I can look my brother in the face without a sense of shame. But if I ran after his sheep, I could not help feeling like a "yellow dog".

3. The Pastor's a Man of Good Manners.

It is always delightful to meet a well-bred, cultured, and refined gentleman, and this is particularly true in the case of a minister.

(1) Reverence is essential to religion. Our age has a democracy tending to destroy reverence. I cannot imagine myself as a young minister addressing the giants of yesterday as, "Hey there, Broadus! Hawthorne! Hatcher! Carroll!" Yet today we frequently hear young ministers personally addressing men old enough to be their fathers and sometimes grandfathers without any prefix whatever, not even "brother". They speak just as if they were talking to a college-mate or the janitor of the church.

(2) Table manners are of course an index to culture. Perhaps we may not expect too much of a non-college or seminary man—these are very few. But what about our college and seminary graduates? Playing a flute with a plate of soup and a spoon is unpardonable, yet not infrequently I hear it.

Picking teeth at a table is a three-times-a-day habit with some. Talking with a tooth pick, like a cigarette in the mouth, is an assault on refinement. I have been at the table of a pastor of a First Baptist Church in a university city, who actually picked his teeth with his fork and his Doctor of Divinity did not cure him.

Eating with one's hands or using a piece of bread for a fork or sucking one's fingers strains toleration to the breaking point. This year I saw a minister drinking coffee from a saucer and once in a great while thirst seizes the finger bowl.

Sometimes I have seen ministers lean back in a chair at the table. A terrible fall years ago cured me for all time. Boisterous talking in a public or private dining-room cannot be justified, even though it be in defense of "the faith".

(3) Church Decorum. Dr. MacArthur would not allow a "visiting brother" to whisper to him on the pulpit, a fine example of reverence and good taste. Dr. Kerfoot took a student on the

platform and illustrated the ordinance of baptism. God bless his memory. What a refined gentleman he was and how he did help us! I have seen many a person soaped under the water with a great splash with impatient haste, without being properly baptized. The late Dr. J. J. Taylor was the best baptizer I ever saw. If John the Baptizer could do it as well as Taylor I can better understand why the multitudes came to his baptism. The most critical pedo-Baptist could not resist the testimony and call of a baptism administered by J. J. Taylor and I wish all our ministry could have seen him in the water. He lowered the candidate as slowly as we would lower a corpse into a grave, and he raised the new church member out of the water without a sound.

Last summer I attended the Lord's Supper in Spurgeon's Tabernacle, London. Quiet, calm deliberation, reverence and an atmosphere of spiritual worship made the ordinance an eloquent testimonial to Him in whose honor it was held. The refinement on the part of pastor and deacons, and the profound spiritual meditation and fellowship on the part of the congregation made a real contribution to my own religious experience, as I took the bread and drank from the cup across the sea.

(4) Social life and pastoral visitation give large opportunity for a minister to exhibit a Christian gentleman among all sorts of folk.

His conversation must be clean and cultural. Certainly no dirty joke has any place on his lips. Gossip is wholly unworthy of his calling. Gadding around from house to house without any real spiritual ministry will not give a pastor any more power or prestige with his people.

Of course he must pay his debts and be an example to all in all manner of godly living and conversation.

A prompt reply to letters shows him to be courteous as well as a good business man. A stamp enclosed when he is writing a letter requiring a reply, especially when he is asking a favor, shows him to be a man of consideration. In this connection, sometimes a reply is not forthcoming even when the stamp is enclosed.

And finally, a gentleman has a good time associating with himself. Every man must work and sleep with himself and a self-respect without conceit, is a gentleman's sure guarantee against loneliness.

There are many more things that contribute to the make-up of a gentleman, but let another name them.—Western Recorder.

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THE GULF OF MEXICO THE WORLD'S NEW CENTER

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"This inland sea is the lap of the Western Hemisphere. It is the crotch of two continents. It is, through the Panama Canal, the confluence of two oceans. Here meet North America and South America; here meet the Atlantic Ocean and Pacific Ocean. This Mediterranean of the Western Hemisphere is the groins of the New World. The Gulf Stream is the pulse of the earth; the Gulf of Mexico is the geographic heart of the New World's life."—Walt N. Johnson.

It is here, on the border of the Gulf of Mexico, at the mouth of the great Mississippi River, that the Baptist Bible Institute is located. It is here, where the teeming millions of all nations pass its doors, and come under its influence, that Southern Baptists have planted this great missionary institution.

Every Baptist everywhere should be interested in strengthening the position we hold, and making sure the gains we have made by supporting the Baptist Bible Institute, paying its debts and enlarging its program.

Will we do it, or will we surrender to Romanism, the barrier to evangelical Christianity?

—W. W. Hamilton.
Baptist Bible Institute,
New Orleans.

Too often we try to fool God by shirking our duties. God can't be fooled!—Copied.

DETACHED BAPTISTS

Do you know who these are? Those who live in your community, but whose church membership is still in the "old church" in the country or town where they once lived. They moved along with them to their new home the broken chairs and cracked plates, and sometimes the dog and the cat, but left the church letter behind in the old home church. They found the grocer, the merchant and the barber in their adopted home town very delightful fellows because they called on them for their services and got acquainted with them. But, they have not found the way to the church, and because the pastor and church leaders have not found out that they are in town and kept the path hot to their door day in and day out begging them to join the local church, they are peeved and think the church is unfriendly and cold.

Many people with saved souls are losing their lives! And nothing promotes their condition more than a divorced church membership.

When we approach such Christians, they "with one consent begin to make excuses", and usually give some of the old stock objections to moving their church membership, such as:—

1. "The old church is weak, and needs me to help keep it alive." But God did not make you to keep churches alive; He made churches to keep you alive. Churches were made for men, and not men for churches. And if there is no one to keep such a church alive but you and you live many miles away, maybe the old church ought to disband and let its members unite with other churches where their services would count for more for the glory of God.

2. "I am not sure how long I will be here." No one is sure how long he will be living. But a church letter is easier to move than a suitcase or a trunk.

3. "My people are all members there." But if you can stand to sever your physical relation with them for material comforts, surely you can afford to break this sentimental tie for your soul's welfare.

4. "My parents are buried there." —But, this is only a sentiment common to human nature. It would make your blessed dead doubly dead to know that you are robbing yourself of a robust and progressive Christian life for a sickly sentiment. Their message to you would be, "Therefore, my beloved, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord". It is just like Satan to wed you to a well of tears. It is just like God to lead you to streams of Living Water.

WE MUST NOT EMBRACE GRAVES. "LET THE DEAD BURY THE DEAD".

5. "I can do just as much good out of the church as I could if I were a member of it." Of course, that isn't true, but granted, for argument sake, that you could, it is yet a fact that you don't do as much good outside as you would inside. But, if this is true then Christ made a mistake when He established the church. And it is not my duty to defend His mistakes. You are matching your judgment against His. He loved the church and gave Himself for it. What are you doing to show your love for it? Does that love of Christ constrain you? Let's give this matter serious, prayerful consideration, put all the excuses aside, and join in with our brethren in the community where we live to help bring in that day when His kingdom shall come and His will be done on earth as it is in heaven.

—A. F. Crittenden,
Brookhaven, Miss.

Christ's command was "Go Ye into all the world and preach the gospel to every creature." How are we as individuals obeying? Do we each day seek to live as He would have us? Do we speak to those next to us in office or shop about giving their hearts to God? Do we reach out a helping hand to those about us and help to lift the load that sometimes seems too heavy to bear alone?

A CHRISTIAN MINISTRY
By Louis J. Bristow, Superintendent

The Southern Baptist Hospital in New Orleans will complete its fourth year of operation March 7th. Its record of service for these four years is creditable, and has done much for the Baptist cause in New Orleans and Louisiana. Set down in cold figures, the results for three years and eleven months follow:

Patients admitted.....	21,299
Days of Service Given.....	169,373
Babies born.....	1,384
Number of Free Patients.....	3,324
Days of Free Service.....	78,725
Cost of Free Service.....	\$150,024.98

In addition to paying all operating expenses and the cost of charity given, the Hospital has earned and paid on the capital cost \$114,975.42, or an average of \$28,750.00 per year.

The Hospital buildings and equipment cost approximately \$1,200,000.00 and we owe \$529,000.00 on that cost. Interest on this debt about equals the amount the Hospital receives from the co-operative funds of the denomination. If the building debt were paid, the Hospital would no longer need to receive denominational funds. Please note that I say "need": for I believe the denomination should always help the sick poor. It should be a voluntary help, however.

Admitting more than six thousand patients each year, the Southern Baptist Hospital has a wide contact with the folk of this section. Members of patients' families and their friends visit the Hospital and see its work and life. Once a month all employees off duty attend in a body some Baptist or Protestant church, at the evening hour. Every morning religious service is held in the chapel, and patients and visitors attend from time to time. Many are the expressions of gratitude we receive from patients and others because of the Christian atmosphere and spirit here.

As a Christian ministry, the care of the sick ranks high. In the record of His life, we find that Jesus devoted a large part of His ministry to the sick. Three-fourths of His recorded miracles are deeds of healing. He commanded the Twelve and the Seventy to "heal the sick". His early disciples understood such service to be a vital part of their ministry. When Southern Baptists follow in the steps of the Master, and of His apostles, and of His early disciples, they do well.

AN APPRECIATION OF MISS M. M. LACKEY

O Soul indomitable,
Wherein Christ dwelleth:
I stand as one amazed
With speech unspoken
To gaze and marvel greatly—
In thy presence.

And lo He speaketh
Thru' thy lips.
In thy eyes
He is reflected.
In thy smile
I see His smile.

And thy soul so great
Is partaker of His majesty
For in thy mind
And great heart of love
Thoughts are born
And deeds accomplished.

Live long, great Friend—
To perpetuate His memory
To love, to labor, and to link
Other souls in the Onward March
That leads to the Immortal Vale
Beyond the Stars of Night.

—Mossye Ferguson Clark,
Harperville, Miss.

There is a place for everybody and somebody for every place. Find yours.—Copied.

LEARNING TO GIVE
J. H. Pennebaker

From every department of mission work in which Southern Baptists are engaged we hear the same story, that the work is being hindered and crippled because of lack of finances. Is it because Southern Baptists are poor and they are therefore unable to help carry out the Great Commission of our Lord and Saviour Jesus Christ? Not at all. The sole reason why our Boards are crippled and our work thereby curtailed is because as a whole our people have not been educated to give systematically and proportionately. Certainly every step in this direction is a forward one.

Just recently in one of our state colleges a vote was taken to ascertain just how many Baptist students who were now pledging through the B. S. U. to the general denominational program had never pledged or paid regularly before to the church, and it was found that the majority of the 100 who have pledged approximately \$300 for the regular school session had never done so before. At another state college approximately 300 students are pledging \$900, 40% of which amount goes into the Cooperative Program.

Who can tell what this habit of giving, which these four hundred young people are forming, will mean to the Kingdom of God, for they are going into every nook and corner of this state and will touch thousands of young lives? Without the leadership of a local student secretary, it is doubtful if one-fourth of those now pledging would be doing so. Surely our investment in student work would be worth every cent expended if it did not more than educate and enlist four hundred young church members in the grace of giving.

INFLUENCE CHANGES THINGS

A Christian's influence should have an effect upon those around him. Jesus said, "Ye are the light of the world, "Ye are the salt of the earth." Light and salt change things. He wants us to have a transforming influence; an influence like that of a picture which hung in the room of a college student. The young man was a freshman and had been at college only a few months. His mother planned to surprise him with a little visit. So without writing him that she was coming, she arrived one day upon the campus and inquired for her son. She was told that he was in class. Just then a friend of his, a young man from their town, came up and greeted her. After talking with him for a moment, she asked him to take her to her son's room in order that she might wait for him there. While she waited she looked about at the pictures on the walls. Many of them would not have been there if her son had known that she was coming. They were not pictures which he would have been proud for his mother to see. But she was a wise mother, and, when her son came in, she did not scold him about the pictures, or even comment upon them. They had a delightful visit and then she went away. Within a few days, however, the young man received a large package from home. Upon opening it, he found that it contained a beautifully framed copy of Hoffman's "Head of Christ." It was from his mother.

INFLUENCE TRANSFORMS LIFE

Several months later she made him a second visit. Again she came unannounced, and went directly to his room. There were only two pictures on the walls this time, the "Head of Christ," and a large panorama of the Canadian Rockies. Soon the young man came in, and after they had talked awhile, his mother said quietly: "I see that you have some new pictures." He hung his head a bit shamefacedly, and turned a little red. Then, meeting her eyes, he said: "Yes, mother, the others I had wouldn't go with Him," nodding at the Hoffman's "Christ." The picture in its purity and beauty had changed things around it. It had driven the other pictures from the walls. Have you a transforming influence? Are there things that "will not go" with you because you are so like him?—Wallace.

Editorials

"WE ARE WELL ABLE"

The editorial appearing in last week's Record on "We Are Able" was written by Dr. R. B. Gunter. The editor wishes not only to express his appreciation for this service rendered the Record during the editor's illness, but more than all to express his hearty approval and profound conviction of the truth of every word in it.

It sounded the highest, finest, most courageous note for Mississippi Baptists that we have heard in many a day. It embodied the spirit and confidence of Caleb and Joshua when they called Israel to claim the promises of God in the possession of Canaan.

Nothing can hurt the Baptist cause in Mississippi so much as the spirit of littleness and lack of faith in God and in themselves. No more needed discussion has been in progress among us recently than that which affects our educational prospects. We have before us a magnificent program and almost infinite potentialities. Our colleges are well located and have rendered incomparable service to the world in the past. Their alumni form the finest working body of men and women in our churches and in every Kingdom enterprise.

The growth in equipment and endowment during the past ten years has never been equalled in any similar period of time, but our growth forms now both our peril and our opportunity. It is not uncommon for perils and opportunities to come together; indeed they seem to be obverse sides of the same thing.

Along with all these, has come to us a period of industrial and financial expansion which also form a peril and an opportunity. Our standards of living were never so high, our comforts were never so many, our ability was never so great: we are today able to do for all of our colleges all that is necessary to make them thoroughly efficient. One thing we have yet to learn, the true standard of Christian giving. Our standard of giving must come up to our standard of living. We need to learn the joy of great and sacrificial giving. There is enough of this world's goods in the hands of Mississippi Baptists to supply the need of all our colleges.

There are not lacking evidences that our people are thinking seriously and praying earnestly. Information has recently come to us, not yet sufficiently definite to make announcement of, that liberal gifts are on the way for some of our institutions. These things have a way of growing and multiplying, when once they get started. It is time now for our people to pray earnestly and for some of them to show their faith in God and in the value and permanence of our institutions by making large and liberal gifts to our educational work.

Pass the word down the line that our colleges are to enter upon a larger and richer ministry than ever before.

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Dr. H. M. Harris of the Bible Department of Mississippi College will give his time for several months to looking after prospective students in the various High Schools throughout the northern half of the state. He is excellently qualified for this service, and will meet with the hearty cooperation of all our Baptist people. Mr. Robert Gandy is doing a similar service in the southern half of the state.

BR

It will be impossible to write a personal letter to all those who have expressed affectionate interest in the editor during his sickness and confinement at the Hospital. We have never in life received such assurances of concern for welfare, and cannot sufficiently express our gratitude to the brotherhood for their prayers and cheering messages. We seem now to be well on the road to recovery and hope to be at home again before this is printed.

ADVISING PREACHERS

We preachers are by advice like doctors are by medicine; they think it is to be given and not taken. But blessed is the preacher who has a layman friend who has love enough for him and courage sufficient to give him good counsel when he needs it; to tell him of his mistakes and how he may correct them. We are too much like they say of the man from Boston; they say you can always tell a man from Boston but you can't tell him much. However, one preacher recently acknowledged gratitude for help from a layman in his church.

It happened on this wise. He had been preaching in his new pastorate for some weeks when he noticed in the Sunday night congregation a prominent lawyer who was a member of his church. Another member came and called his attention to the fact, and that this lawyer was never before in the habit of going to church at night. The preacher said, "It went to my head; and I made up my mind I was going to get up the biggest sermon for next Sunday I ever preached." And he did—so he thought.

But on Sunday night the prominent layman was not at church. His absence was conspicuous. On Monday morning the pastor was called over the phone to come down to the lawyer's office. He went expecting to get an explanation of the absence of the prominent layman. Instead the lawyer asked if he might be permitted to speak to him as a son. Of course the preacher's feathers fell, but he "gladly" accepted the offer.

The layman then proceeded to tell him that his earlier sermons had been very helpful as simple gospel messages. And that the lawyer's sons had been helped by them. But a change seemed to have come over the preacher and he was trying to tell the folks some things which they were tired of hearing. They wanted him to get back to those simple gospel messages. And he did, losing no time. "Faithful are the wounds of a friend". You have heard about "When a boy needs a friend". There are times when a preacher needs a friend, somebody who in the Spirit of Jesus can show him the better way. You have heard about Aquilla and Priscilla and what they did for Apollos.

CRITICS AND CRITICISM

Criticism may be and ought to be most wholesome and helpful to the Lord's work and His workers. It often is. Critics are often an unmitigated nuisance. But how can you have criticism without critics?

The critic we are here speaking of is the man who has a special anointing of the devil to see everything that is bad, and nothing but the bad in the Lord's workers and the way the work is done. These men may begin with an honest desire to correct the mistakes of their brethren, but they become heroes in the sight of the superficial people and soon become heroes in their own minds. A certain cheapness and commonness is mistaken for courage, and they launch out on a career of criticizing everything and everybody. They become professionals in the art of faultfinding, and degenerate into cheap and vulgar demagogues.

It is not meant here to say that they are dishonest always, for much that they point out is error and ought to be corrected. The man is yet to be found who has not some weak and vulnerable point. The very best man is at least an occasional blunderer. James says, "In many things we all stumble". But the ability to see nothing but mistakes, and the fondness for pointing them out shows too close kinship with the vulture and the green fly. The man who is a professional critic or faultfinder is never a safe man to follow. Indeed he is not going anywhere in particular, but is just circling around like a buzzard.

Now having said this about the critic, it is necessary to say a good word for criticism, for criticism is a necessary good. In the first place we ought to give good heed to criticism of ourselves, or our methods. We need to profit by it, even

when it is unsympathetic and hostile. A wrong ought to be corrected no matter who points it out. The best way to stop the mouth of the critic is to profit by his criticism, even to welcome it. But some of us are so constituted that we think it wrong to do right if the devil should suggest it.

There ought to be open, frank criticism of our work and our workers. No man should be deterred from pointing out a wrong through fear of himself being criticized. If a wrong exists the only probable hope of correcting it is by calling attention to it. Not to do so is to be unfaithful to the Lord.

Our work suffers in some places because of the lack of brotherly criticism. Errors persist and wrongs continue because people are afraid to speak out. They go from bad to worse because people do not like to be pointed out as critics and themselves to become the targets of criticism. We know situations that have become malodorous, because conditions that could have been corrected, have not been opened up by the lancet of criticism. It is the people's right to speak their minds; and a responsibility is on us to do so. Children ought not to be corrected in anger, but they ought to be corrected. The denominational paper is the people's forum.

BR

SUNDAY SCHOOL ATTENDANCE MARCH 9

Meridian, First Church	795
Collection	\$51.29
Okolona Church	224
Collection	\$11.66
Jackson, Calvary Church	869
Jackson, Griffith Mem.	326
Jackson, Davis Mem.	349
Jackson, Parkway Church	206
Jackson, First	741
Picayune Church	423
Drew Church	208
Gulfport Church	564
Collection	\$128.36
Brookhaven	553

BR

Bro. W. A. McComb, Pastor Gulfport First Church, writes: "Our meetings start off encouragingly. Bro. Byrd is doing some of the best preaching I ever heard. We are taking a religious census this afternoon (Sunday) and are praying and will work for a great week in soul winning, enlisting and developing. The interest is deepening at each service and already a number have joined the church. This should reach the readers of the Record on Thursday, the 13th, and at that time there will be four more days of our meetings, as we will close on Sunday night the 16th, and I am writing to ask that earnest prayer be made by all who read this and by the pastors in their services on Sunday, and S. S. superintendents and teachers of classes, that this meeting may be far reaching in its influence and power for the glory of God in the strengthening of this church and the advancement of the Kingdom."

BR

Team work brings results. Line up with the work of your local church as outlined by the Co-operative Program and make this one of the best years along all lines.

BR

T. S. Doty of Winona, Miss., who has had five Summers experience conducting singing for evangelistic meetings, will be available for meetings again this summer beginning June 1st.

BR

We appreciate the renewal subscriptions that we have been receiving from our March subscribers and hope that all who have not yet renewed will note the date on the label of your paper from week to week and let us have your renewal as early in the month as possible.

BR

Word has just come to us that Brother L. S. Cole, of Marks, has returned to his home after an operation for appendicitis at the Baptist Memorial Hospital in Memphis. It is gratifying to know that Brother Cole is improving nicely. We pray God's richest blessings on him, and hope for him a speedy recovery.

THE FUTURE OF CLARKE COLLEGE

At a joint meeting of the Baptist Education Commission and the Board of Trustees of Clarke College in Newton on March 7th the President of said college said that the college could not continue to exist unless the Education Commission could provide \$5,000.00 for current expenses of the present session and assure the Board of Trustees that the same amount would be provided for the same purpose for the session of 1930-31 in addition to \$5,000.00 for repairs on property, making \$15,000.00 in all during the next sixteen months.

The President further said that if the Commission would do the things mentioned above the Baptist Church and citizens of Newton would guarantee to pay a large part of the outstanding indebtedness of more than \$40,000.00 of said college.

That made the future existence of the college depend on conditions which the Education Commission was powerless to meet, however much they might desire to do so. The Commission faces an empty treasury with no authority to borrow and with all borrowing power exhausted even if we had the authority and inclination to borrow further.

Perhaps no one who is not on the Commission can imagine the feeling of its members when face to face with closing a Christian school all for the lack of money which Mississippi Baptists are able to give if they had a more sensitive conscience on Christian education.

It was not a question of whether we desired the college to close. We desired its continuance and are grieved because we cannot provide the necessary money for its continuance.

Neither was it a question of whether we thought the college was functioning as a Christian school. No one questioned that.

Nor was it a question whether we thought money could be better spent in Christian education somewhere else more profitably than at Clarke College.

Personally I know of no better place to spend money in Christian education than at said college.

My heart's desire and prayer to God is that some one who has large money to spend in Christian education may seize the unusual opportunity there is at Clarke College.

The Education Commission could not say YES to the request and proposition of Dr. Lowrey and the church and citizens of Newton for two reasons.

First: In the minds of perhaps a majority of the Commission we have authority to borrow only to pay for maturing bonds and interest except by specific instructions given by the Convention to borrow a specific sum for a specific purpose.

Second: Some of the members of the Commission (perhaps a majority) do not feel that the Convention will instruct the Commission to borrow any more money for current support of the colleges since we are unable to pay the money already borrowed and given to the colleges for current support to keep them on the Standard list.

Mississippi Baptists are facing a serious situation in their Christian education program.

We have issued bonds for endowment and borrowed money for current support of three of our colleges until our ability to borrow has reached its limit.

We cannot borrow more and some of us will not favor borrowing more even if we could do so.

We had hoped that the sum of money for Christian education from our Cooperative Program would be sufficient to retire maturing bonds, pay interest and also provide the money for current support necessary to meet the college needs and keep them on the Standard list.

Our hopes have not been realized.

Unless the contributions to the Cooperative Program are much larger than usual the amount allotted to Christian education will not be quite sufficient to retire maturing bonds and pay interest.

In other words, there will not be a penny for current support of the three colleges for whom we have been borrowing current support money.

More money for Christian education will have to be provided or our whole Christian education program will have to undergo radical changes.

It will take wisdom from on high to solve our education problems.

"If any man lack wisdom let him ask of the Lord who giveth to all men liberally and upbraideth not."

So brethren and sisters in Christ Jesus "let us pray."

—J. W. Lee.

BR—
A CONSECRATED GIFT

—o—

On a beautiful afternoon in March, the first day of the annual "W. M. U. Week of Prayer for Home Missions", I spoke, by invitation, to a group of our women on "The Appeal of the Home Mission Board". I called attention to the different types of work the Board is doing, giving statistics showing something of the results in the various fields of activity. At the conclusion of my brief talk, I asked to be excused that I might meet another appointment. As I was about to bid the company adieu, one of the group said, "Brother Land, can you come to our home tonight?" "I am afraid I can't", I rejoined. "The Workers' Council meets at seven-fifteen, and I have another engagement, but I will try", I continued, walking away.

Knowing that her sixteen-year old boy had left home for a distant Northern city on Saturday previous, I naturally supposed she wished to discuss that matter with me. I did not go that evening as I had hoped; but went the next afternoon instead.

We talked about the boy who had recently left home against her wishes for several minutes; after which we prayed together. When the prayer was concluded I made ready to go. "I had another matter I wanted to talk to you about last night, but you didn't come", she interrupted, as I started to the door. "I am so sorry I failed to get here. I shall be glad to talk to you now about it", I answered her. "It's all right now. I prayed about it and He answered my prayer. I feel satisfied now", she said with a look that betokened a quiet spirit that had found the will of God.

I stood there in the door, half out and half in, with my hat in my hand, listening with deepest sympathy; meanwhile wondering what the "other matter" could be. Presently she said, "When Curtis died (Curtis was her fourteen-year old boy whom God took some years ago) he left a few dollars in his purse; and I have often wondered what I should do with it. I kept it in his purse and always carried it with me wherever I went. I thought once I would give it to the church; but that did not seem to fully satisfy. I wanted to talk to you about it yesterday, but you didn't come. This afternoon I learned about the mission (the Home Mission Board) and I decided to give it to the mission. I prayed about it and I feel like that is what the Lord wants me to do with it. It will do so much good there and they need it so much. I feel that Curtis would tell me to put it where it will do good, if he could speak to me". "I am glad you did. If I had come I would have advised that", I said.

I happen to know that the husband has been unable to work for weeks at a time because of sickness; and I am sure there have been times when they could have spent the money to advantage in the home, but it was too precious to spend for groceries and clothing. The little purse in which he left it, as well as the money, was sacred to the little mother and it must not be used for ordinary things; but it must be used for something. The lamented son would not have it so. God would not have it so. But where and how to spend it must be decided in prayer. The study in Home Missions furnished the information; and the Holy Spirit in answer to earnest prayer showed her what to do with it.

Surely the Saviour who sat over against the treasury and looked on while the widow cast her mite in, watched approvingly as this mother in Israel put into the Lord's work this precious offering.

—B. C. Land.

Quitman, Mississippi.

BR—

TITHING

—o—

It was Sunday morning, and as the sun broke in all its splendor to greet the new day, it looked in upon the Gray family at the morning meal, which was always a time for the family gathering. As Mrs. Gray often remarked, on that day the children did not go to school and Mr. Gray was at home and they could all get together for an hour of family conference. The family consisted of Mr. and Mrs. Gray and three children, John, the oldest boy, just entering high school, and William, a bright fun-loving lad of 10, and little Margaret, the pet and idol of all the family. "Mother", Mr. Gray remarked, "we must all hurry and get ready for Sunday School and church early today, as we are to have a man from the city to speak to us on the giving of the tithe, and some way I have been thinking a lot about what our pastor said last Sunday along that line. I have always given freely to the work of the church but I have never felt the call to give the tenth as he spoke about it in his sermon. Somehow I could not sleep so well last night and I kept thinking how good God had been to me and how little I had done to make the work in our church easier for our pastor. I bought a new car and we took a long trip, and we needed a new church and lots of things to make the church more attractive for the young folks. You remember he said if we gave our tenth that the young people could have a place to meet and we could help them to fix up the club room for the boys and keep them off the streets at night, as young folks must have some where to meet." Just at this time little Margaret chimed in and said, "Daddy, why don't we all be 'tithers'. Miss Mary, my Sunday School teacher, was telling us only last Sunday that she wanted us to save our pennies and give the Lord part of what we spent for candy and things like that." "I will give my part of what I sell my cotton for", said John, "and William can give part of his chicken money and you and Mother will have a band of tithers." "That is a good idea, my son, and we will think about it."

The message that the city man brought seemed to burn its way into the heart of Mr. Gray and as he closed his message and asked all those who would join him in signing the pledge card to stand, Mr. Gray was one of the first to make the move; he was followed by his wife and children, and soon every home in the little church had pledged to give for the new year their tenth to God and His work.

Just a year has passed away and upon the hill where once stood the little frame church we see a new brick church with Sunday School rooms, a place for the women of the church to meet and the young people have their own rooms and the boys and girls are happy in the work of the church. The pastor seems to have taken a new lease on life and his work is spoken of all over the county.

He spends his time in telling those who need to hear about it the story of Jesus and his power to save from sin. He does not have to worry about the finances of the church. The denominational paper is included in the church budget every year and every member of the church knows all about the work all over the state. Their pledge is paid in full to Missions and every one is happy—all because one man in the church caught the vision and took his stand for the right. People often remark that the Gray family seem to be the happiest family in the community.

—E. W. S.

BR—
Don't sit and think without getting up and doing.—Ex.

BR—
Temptation, if overcome, will mean a stronger will next time.—Ex.

RECOMMENDATION NUMBER FOUR

—o—

Please read it and ponder over it. If it is false let us discard it. If it is true, let us do our best to carry it out.

Realizing that the prime purpose of Denominational Schools is the Propagation of Christian Ideals, the Development of Christian Character and Preparation for Christian Service, we recommend that our trustees keep before their faculties and through them before the student bodies that the life, prosperity and integrity of our schools depends not on the development of great athletes, great scientists, and great scholars, but on their allegiance to great Christian Ideals during their connections with our schools and in the rendering of genuine and efficient Christian service when they go out to take their places in life.

I. The Prime Purpose of a Denominational School.

"The Propagation of Christian Ideals, the Development of Christian Character and Preparation for Christian Service." What could be more worthy? This is worth all our service and sacrifice. We should be willing to live for it, give for it and, if necessary, die for it. Yet, this is the only ground for the existence of a Denominational School and every practice of such an institution should tend to serve that purpose.

Should a teacher in one of our colleges fail to teach with this purpose in mind it would be in violation of a solemn agreement, the acceptance of money under false pretences and the prostitution of a noble trust to misguided or selfish ideals. Any student who attends such a school with a deliberate purpose to disregard its ideals and to use its privileges to carry out a selfish course is using the privileges and money of a great Christian people unworthily; for it must be remembered that the training he receives costs much more than he pays in tuition.

II. The Assurance of Life and Growth.

There is some disturbance in the minds of some people concerning the continuance of Denominational Schools. Their continuance does not depend on our ability to sustain them for we are well able. It depends on allegiance to great Christian Ideals and the furnishing of products that render happy, efficient Christian Service.

There is imperative need for Christian Education and prepared Christian Leadership. The Denominational College is an important factor in supplying this need and so long as they live true to Christian Ideals and turn out men and women who render real Christian Service so long will Christian people support them with their money and their patronage.

It was my privilege recently to listen to Secretary Edgar Godbold, a noble son of Mississippi College and now Secretary of Missions in Missouri, as he answered, over the Radio, some questions concerning our Denominational Schools. One was this: "How can we secure Financial Support for our Colleges?" In his answer was this statement: "By furnishing a superior product."

The title C. C. S., Competency in Christian Service, will mean much more to the life and growth of our Denominational Schools than the title M.A. or Ph.D. on the part of a Professor and rendering Competent Christian Service by the graduates and former students will mean much more than efficiency in worldly pursuits.

I agree heartily with the closing statement of the editorial in the last issue of the Record which reads "We are financially able to maintain all our colleges". I go further and say, give us teachers who make no apologies for being Christians and Baptists; whose speech is chaste, whose conduct is consistent; whose lives are consecrated to Christian service; whose prime purpose in teaching is to build up fine Christian character and send out from those teachers graduates who will be happy and active in the different departments of our church and denominational life and there will be no question as to the life and growth of our Schools.

Yours for Christian Education,

—Bryan Simmons.

AN OLD TESTAMENT VERSE

By James E. Dean

—o—

"And Enoch walked with God: and he was not; for God took him." (Gen. :524.)

The only other important references to Enoch in our Bible are in Heb. 11:5 and Jude, verse 14. Jude says, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against them" (King James version). We search through our Old Testament in vain for the source of this quotation. It has a very curious history. Its source is evidently the Book of Enoch, which exists today only in the ancient Ethiopic language.

Ethiopic is a language closely akin to Hebrew. It was once spoken in Abyssinia, but has long been a dead language and is today used only in the worship of the Abyssinian church. Ethiopic was certainly spoken before the birth of Christ, and some centuries after that event the Bible was translated into this language. The greatest value of the Ethiopic language to modern students consists in its preservation of the Book of Enoch referred to by Jude. This book was discovered in 1773 A.D. Today twenty manuscripts of the work are known, half of them being in the British Museum. A portion of the Book of Enoch exists in a Greek version and a fragment in Latin. But the Ethiopic version alone is complete, the Hebrew original having been lost. According to R. H. Charles, who has perhaps done more work on the Book of Enoch than any other modern scholar, the passage referred to by Jude reads as follows: "And lo! He comes with ten thousands of his holy ones to execute judgment upon them and he will destroy the ungodly, and will convict all flesh of all that the sinners and ungodly have wrought and ungodly committed against him." The general message of the Book of Enoch is a prophecy of judgment against sinners and the final justification of the righteous.

Baptist Bible Institute, New Orleans.

BR

Rev. Wayne Alliston will preach two Sundays each month as pastor at Star in Rankin County. He is one of the few prophets who is not without honor in his own country. He will soon have this congregation on the road to larger usefulness just as he has done at Pearson and Mountain Creek, while serving as Superintendent of the Mississippi Baptist Hospital.

BR

Dr. Zeno Wall of Shelby, N. C., began a two weeks meeting with Rev. B. Townsend, pastor of the Salem Baptist Church, Winston-Salem, N. C., March 2nd. This is one of the large and attractive churches in the city and with Dr. Wall to do the preaching they are looking forward to a great meeting.

BR

Miss Annie Eva Polk, daughter of Mr. and Mrs. Bud Polk of Prentiss, died at the family home after an illness of two weeks. Miss Polk was a leader in church activities. She was a member of the Prentiss Baptist Church. She was educated at Prentiss High School and at State Teachers College and was leader of the Junior Girls' Auxiliary.

BR

One of our Mississippi "Boys", John Lawrence Slaughter who has been pastor of Leigh Street Church, Richmond, Va., for the past five years, speaks interestingly of his work in the "Religious Herald" of recent date:

"The first Sunday was the fifth anniversary of this pastor. They have been happy, glorious years for me. The people have encouraged and supported me in the work of the church. The Lord has been gracious and abundantly blessed us. There have been approximately 900 additions to the church, and \$160,000.00 given for all purposes in the past five years."

Mississippians know this young pastor best as the Nephew of Dr. J. B. Lawrence.

The following clipping from the "Religious Herald" of Richmond, Va., is of interest to our people, more largely perhaps because of this pastor's wife. She is known throughout the length and breadth of Mississippi as our brilliant, consecrated and most helpful Field Worker of the State W. M. U.—Miss Mamie Slaughter. She is greatly missed in the work here. We commend her to the Baptists there:

"The Bedford Baptist Church gave a unanimous call to Rev. Harry P. Clause, Th.D. Dr. Clause accepted and began his work on February 9th. He was born in Ohio, where he received his elementary education. He graduated from William Jewell College, Liberty, Mo. While a college student he was pastor of several churches near Liberty. Following his graduation at college he came to the Southern Baptist Theological Seminary and there continued his studies and was pastor of a church in Louisville. He spent five years in the Seminary, receiving his Master of Theology degree in 1925, and his Doctor of Theology degree in 1927. His major work was done under Dr. A. T. Robertson, in New Testament Interpretation. In 1927 he was made professor of the Baptist Chair of Bible in the University of Alabama. He taught there for two years, but his heart yearned for the pastorate.

It was my privilege to know Dr. Clause when we were students in the Seminary, and it has been a greater privilege to know him better since he married my sister, a graduate of the W. M. U. Training School at Louisville, who was W. M. U. field worker for Mississippi.

I take pleasure in commanding to Virginia and Bedford Baptists Dr. Harry P. Clause, who is lovable, deeply consecrated and ambitious for his Lord and Saviour and likewise to commend to Dr. Clause the beloved and loyal people of Bedford and Virginia.

Sincerely yours,

John L. Slaughter.

Leigh Street Church, Richmond, Va.

BR

HE DIDN'T READ HIS CHURCH PAPER

—o—

"What religious paper do you read?"

"None."

"Why?"

"No time to read."

"What progress is your church making?"

"Don't know."

"What is your opinion of the Unified Program?"

"Never heard of it."

"Do you agree with the general policy of our central association?"

"Don't know."

"You think it is doing good work, don't you?"

"S'pose it is. Don't really know."

"How much money did it raise last year?"

"Don't know."

"Where do you think missionary work is most needed?"

"Don't know."

"How many members are there of your church?"

"Don't know."

"Of course you are a church member?"

"Don't—I mean, yes!"

"Where are we the strongest, do you think?"

"Don't really know!"

"Who are some of our strongest men at the present time?"

"Don't know."

"Is our cause making any progress in your neighborhood?"

"Don't know at all."

"Of course you read the denominational papers?"

"No!"

"What good are you to the church?"

"Don't kn—; that is, I—you see!"—Western Recorder.

BR

At a meeting of the session and members of the Heidelberg Baptist Church, a call was extended Rev. R. H. Hendricks of Enterprise to the pastorate of the church. Bro. Hendricks was pastor here six years ago.

COURAGE

A few people lack good judgment.

A far greater number lack courage.

It is a very poor policy to decide on a course of action and then be afraid of your own decision. When that happens, you are as good as defeated before you start.

It is the man who doesn't know when he is beaten, who believes, who knows he will be victorious, that succeeds in the end.

The man who expects defeat is rarely disappointed.

One's fundamental attitude of mind brings with it its own fulfillment. Think courageous thoughts and undreamed-of depths of courage will well up in you. Think successful thoughts and failure will be impossible to you.

We are not cowards until we run.

We are not failures until we admit it.

When we learn to control our thoughts the world will be ours. So nail the flag of courage to the mast and throw overboard fear and indecision. They are twin mutineers, who will put you in chains and scuttle the ship if you permit it. With them out of the way you can sail on in safety to the harbor of your heart's desire.—Young People.

BR—

SMALL CHANGE TO CHURCH

—o—

Big Money Goes for Good Living, Pennies Into Collection

It is interesting to note that in spite of the increasing standard of living and the general lift in the level of wages during the last decade, the church still gets the pennies. A Montclair, N. J., congregation recently made a survey of its voluntary income and discovered that:

Five families pledge per week the cost of two packages of chewing gum.

Seven families contributed the equivalent of one soda.

Twenty-two families gave per week the cost of the average smoker's daily investment in tobacco.

Twenty-eight families gave as much per week as each member would pay to attend the movies in one night.

Forty-nine families contributed as handsomely as they have to pay for a luncheon at a moderately priced restaurant.

Forty-six families made a weekly church pledge equal to the price of a pound of fair-to-middling candy.

Forty families pledged per year the equivalent of a set of motor car tires.

One hundred and nineteen families gave each year a sum equal to the price of two tires.

One hundred and forty-five families pledge nothing.

With all the complaining about the church not being on the job, these figures (which are a fair reflection of church support everywhere) excite wonderment, not that the church does so little, but that with so little it does so much!—Ithaca Journal-News.

BR—

Humility is the first sign of a good servant. Humble yourself before God—Copied.

BR—

Bro. A. T. Cinnamond writes: "Kosciusko First Church will have Dr. H. R. Holcomb, of Tupelo, for a revival meeting to begin April 27. He will have with him, as Gospel singer, and personal worker, Pastor W. W. Grafton, of Coldwater. We are praying for, and expecting a gracious revival."

BR—

Dr. H. E. Dana, Head of the Department of New Testament in the Southwestern Seminary and one of Mississippi's noble Baptist sons, has found it necessary to bring his wife, also a Mississippian, to Vicksburg for an operation, which was performed by her brother, a prominent surgeon of that city.

The many friends of this fine couple will be grieved at this information and will pray for her speedy and complete recovery. At this writing she is steadily though slowly gaining.

BR—

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

HOW PEOPLE MAY BE LED TO BE FAITHFUL IN STEWARDSHIP

—o—

(Continued from last week)

In leading the members of a church to be faithful in their stewardship, it is not enough to lead them to promise to be faithful. We must—

III. UTILIZE THEIR TALENTS.

There can be no lasting impression without expression. A person may be led to see the importance of consecrating his life to the Master, but unless he is led to serve the Master the impression will leave him and he will soon become as indifferent as ever.

Some churches frequently have what they call a "Consecration Service." In this service the minister preaches, and at the close of the service all who will do so are requested to come forward, and, by shaking hands with the pastor, announce publicly that they are reconsecrating and rededicating themselves to the Master. Usually a large number comes forward and after the benediction everybody goes away happy; and that's the end of it—but everybody doesn't "live happily forever afterwards," for after a few weeks some of those who came forward become as indifferent and worldly as they were before the consecration service. Two things account for their becoming indifferent. First, some of those who came forward were not sincere in what they were doing. They came forward merely for show, or because other people were coming. Second, some of those who came forward were sincere in what they were doing and really did reconsecrate themselves to the Master, but the church did not lead them to give expression to their impression. The church requested them to serve the Master, and they indicated their willingness to do so, but the church gave them nothing to do—the church failed to utilize their talents.

It isn't enough to lead people to reconsecrate themselves to the Master. The churches must give them something to do for the Master: the churches must utilize their talents. A church cannot, however, utilize the talents of her members unless she knows what their talents are. She must first find out what her members can do before she can successfully plan work for them to do.

People who are talented and who have for years been active in the Master's service frequently move into a strange community and join the church. They naturally expect to be put to work in their new church home, but being strangers no one in the church knows about their talents and so they are given nothing to do. Not only are the talents of such people wasted, but they frequently become dissatisfied, unhappy, critical and slothful in their stewardship, whereas if the church had discovered their talents and utilized them they would have continued in the Master's service and faithful in their stewardship.

The following "Personal Service Sheet" may be used to advantage by churches in discovering what their members can do.

PERSONAL SERVICE SHEET

Realizing as I do that as a Christian I am not my own but God's, and realizing that it is my duty to help, according to my ability, in advancing the Kingdom of God at home and abroad, I freely volunteer to serve as checked below. (Single check (x) each item in which you are interested. Double check (xx) each item in which you are especially interested.)

GENERAL WORK

- () Will serve anywhere.
- () Will invite others to services.
- () Will greet strangers.
- () Will lead in prayer.
- () Will have family worship.
- () Will read Bible daily.
- () Will entertain church visitors in my home.
- () Will tithe my increase.

SPECIAL WORK

- () Will usher.
- () Will visit the sick.
- () Will furnish flowers.
- () Will do personal work.
- () Will use my car in the work of the church.
- () Will go to hotels Sundays and invite people to services.

() Will go with pastor to help in the neglected rural districts.

() Will do writing.

() Will do typewriting.

() Will do carpenter work.

() Will do painting.

() Will drive car or truck.

() Will do telephoning.

() Will be messenger boy or girl.

() Will do other work.

Name work

() Will take study courses.

Name courses

MUSIC

() Will sing in choir.

() Will play(instrument).

SUNDAY SCHOOL

() Will teach in(Dept.).

() Will supply in(Dept.).

() Will work in Cradle Roll Dept.

() Will work in Home Dept.

() Will do secretarial work.

B. Y. P. U.

() Will attend(B. Y. P. U.).

() Will serve as

() Will lead and lead in prayer.

W. M. S.

() Will endeavor to attend.

() Will take part on program.

() Will serve as officer.

() Will serve on the following committees:

() Religious literature.

() Evangelistic.

() Missionary.

() Personal Service.

() Enlistment.

() Program.

() Publicity.

NAME

ADDRESS..... Phone No.....

NOTE:

Please check and mail this to the Pastor at once.

A "Personal Service Sheet" should be given to each member of the church and each member should be requested to fill it out, sign it and return it to the pastor. Those who fail to do so should be seen personally and urged to "sign up" for some phase of the Master's service. Those who join the church later should, within a few days after joining, receive a letter of welcome from the pastor, and enclosed with the letter should be a "Personal Service Sheet," a Pledge Card, a copy of the Church Budget, a tract on Stewardship and a self-addressed, stamped envelope.

The Personal Service Sheets when returned to the pastor should be kept for future reference. All the sheets that are checked for "General Work" should be kept together; all that are checked for "Special Work" should be kept together; and the same is true with reference to those that are checked for "Music," for "Sunday School," for "B. Y. P. U." and for "W. M. S. Work." The sheets should be punctured and kept in a loose leaf book, or, if cards are used, they should be kept in a card index box.

Soon after the sheets are returned the program of the church should be enlarged so as to keep everyone as busy as possible. If at any time a member withdraws from the church to unite with another church of like faith and order his "Personal Service Sheet" should be enclosed with his letter of dismission, so when the other church receives him the members of the other church will know what he can do and can utilize his talents.

BR—

Officials of the Fifth Avenue Baptist Church have announced the purchase of the L. P. Posey home for the official pastorum. The house is built of brick. Rev. B. L. Davis is the supply pastor of the church since Rev. D. A. Youngblood answered a call to the church at Forest. Dr. Davis is a member of the faculty of the Baptist Institute at New Orleans.

BR—

Dr. D. I. Purser welcomed forty-two into the fellowship of the Citadel Square Baptist Church on a recent Sunday. These had been received during the past few Sundays. Eighteen of these were received by baptism, and twenty-four by letter. Dr. Purser has received 115 into his church since the first of September.

Mississippi Woman's Missionary Union

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The G. A. House Party

Those of you who would like to take a trip, come go with me and let me show you a beautiful scene. Friday, Feb. 28th, about four o'clock in the afternoon cars began stopping at the home of Dr. J. L. Johnson, President Woman's College, Hattiesburg, and unloading girls—big girls, middle-size girls, little girls—(of course, all were pretty girls) and their Counselors for the G. A. House Party. They came from Bay Springs, Brooklyn, Clinton, Columbus, Columbia, Collins, Crystal Springs, Durant, Gulfport, Hattiesburg, Heidelberg, Harperville, Itta Bena, Laurel, Moak's Creek, Monticello, Mt. Olive, McComb, Magee, Meridian, New Hebron, Oskyka, Poplarville, Prentiss, Silver Creek, Schlater and Tylertown. We thought at one time we would have an overflow and have to hang some of them on pegs but the hospitality of Woman's College is so big and the value of a girl is so priceless in their thinking—one would never be turned away.

The first session was opened that evening with the singing of "We've a Story to Tell to the Nations." The girls sang right out of their hearts. Mrs. A. J. Aven, Pres., State W. M. U., led the devotional, using the G. A. Watchword—even the least of the girls carried the outline of that splendid message away in her heart. Dr. Johnson then brought Greetings in his own imitable way, after which we felt we were truly at home. Dr. Marriner searched their hearts by speaking to them on this theme, "Whose Daughter Are You." Hereafter he will certainly hold a warm place in the heart of every girl who heard him.

The next morning though the rain was falling the girls were at Immanuel Church to devote one hour to a Conference period. Here we exchanged ideas and stored away many helpful things to carry home with us. The chapel hour at the college Auditorium was the next feature of the program. I am sure each girl dreamed of the time when she would be a student at Woman's College taking part in a chapel service. Lasting impressions were made. At the close of this period the auditorium was turned over for our use for the remainder of the morning session.

The principle features of the program being a "World Comrades" Demonstration given by G. A.'s of Laurel First under the leadership of Mrs. Lavon Boyles. Certainly they made us want to help girdle the world with friendliness by subscribing for and reading "World Comrades." Miss Louise Smith closed this session with a message from her own heart, "We Have a Story."

In the down pour of rain we went back to Immanuel Church at two P. M. to find out Who's who and What's what. Each delegation gave a report of the work that had been done and some of the hopes for the future. We found out what a great Organization we were a part of. Mrs. Johnson closed the program with a Character Sketch. The girls could easily draw the rightful conclusion.

Now go with us for a ride over the city. The faithful women of Fifth Ave. and Main Street Churches furnished cars and drivers. We know more about the beautiful city of Hattiesburg after the drive. They delivered us at the First Baptist Church, where the ladies of that church and Immanuel served us a delightful tea. We couldn't all be served at the same time but we had a sing song that gave us an outlet of expression, though it was raining rain on the out-

side it was raining violets in our hearts.

Back to the College auditorium. We went on quite an extensive trip around the world. Miss Georgis Fancher conducted us, visiting our mission fields and showing us something of interest at each place. She had caught the spirit of the age and brought us back in twenty minutes. The Dramatic Art Dept. gave a play "The Judean" that made a deep impression. We were brought face to face with the power of the Galilean.

Next morning the cold wind was whistling around the corners yet the sun was shining. Our hearts were beaming also as was shown in our Praise Service as we had a veritable shower of Scripture verses and expressions of gratitude. At the Sunday School hour Mrs. Johnson fed our souls on the great truths of God's Word, bringing them to us in such a way each of us could digest each morsel. To the church we went again for the preaching service. There we had a Missionary message from the pastor, Dr. Spencer. He made us conscious that we have a story for a listening world.

Good times! Yes, I should say! The college girls, led by Miss Alene Harris, furnished us plenty of fun and frolic in stunts and parties, both evenings. We even joined the Pirates band and made our raids.

Eats! We had all kinds of good eats, thanks to Mrs. Pearl Edwards who made a place for each of us in the dining room.

I would like to mention the name of every college girl and member of the faculty who made a contribution to the success of our House Party but our space does not permit. I shall only mention the name of the general chairman, Miss Myrtis Dearman, Y. W. A. president. She was the guiding hand behind the scene that made the machinery function perfectly.

If you haven't enjoyed this trip find one of the 207 girls and counselors and ask them to tell you about it. I am sure you will agree with me then that we had the best time of our lives. Could you have seen these girls you would also agree with me when I say they were the choicest and most precious in the State. Praise His name for the many blessings He has showered upon us.

—Fannie Taylor.

BR
(Continued from last week)

You will be sorry to learn that Dr. MacLean's health broke down and they had to leave for furlough before we arrived. It happens that we met in England. And could get some idea of the running of the Station, which was left in the hands of the native workers. We have had busy times trying to take up where they left off and carry on for they had a full program, in fact enough for two families to do. This in a measure was responsible for his run down condition. One can hardly blame them for their enthusiasm in throwing themselves into the work as they did, forgetting themselves entirely, when they come out and see conditions. In fact one wishes that they had several lives to invest right here. The opportunities are so great. The doors to this mohammedan town are wide open, now, and there is no limit as far as the need and opportunity goes. The limit is soon felt tho, when one starts in to doing things, for they are constantly reminded that there are no funds, for this and for that, there is no one to take care of that phase of the work, etc.

The Medical work is not lagging behind the other work of the station. The demands on the

dispensary are ever increasing. In fact I use to carry it on with the help of a school boy who worked there about four hours in the morning but now we must have a full time worker. For the patients who come back and forth each day are coming in such large numbers that we cannot finish with them in that time, and then the building stays full of Patients who are too sick to go back and forth and we need someone there to look after them.

Thanks to our good friends at home we have been able to put up a five room medical building, which is now in use tho' not finished, and not at all, furnished. It is meeting a great need. For our friends in McComb and other places are still working on it. We have already discovered that we must begin as soon as possible to add other rooms to it for already we are having to put several patients in a room. I am so glad that Mississippi women are going to do White Cross work for Africa this year for I know then that many of the needs of Iwo will be met, as I said in a former communication. Our needs are not exactly like those of a hospital tho' we need many of the same things used there. I am hoping that it will not be long now before some Society will feel inclined to begin work on a box for us. For there is absolutely nothing, in the way of towels, pillows, sheets, blankets, etc. to work with. It is rather hard on a person with pneumonia to lie on the cement floor with only a thin mat and a sleeping cloth about the thickness of a sheet. So we are going to get some table-like racks made to put their mats on and then we are looking forward to having some pillows and blankets and sheets to make them comfortable. The little gowns for babies and the bands sent out by the Starkville folks have certainly been put to good use. There is always a need for these. Then, of course, there are blankets and sheets for baby beds as well as diapers. I wish you could see the little beds we have made of drygoods boxes and a piece of matting. They serve the purpose very nicely, and have an advantage of not costing anything. For we have to get all our foodstuffs in boxes, so we have quite a few on hand. Of course, there is a sale for the boxes, here because the people have very little lumber about here and that is expensive. We also use endless bandages. These are best made of the cheapest quality unbleached muslin, about 2 inches wide and six yards long. Old sheets also make splendid ones. And 18 inch quilted cotton pads are quite indispensable. So you see there are many things for folks to choose from if they are interested in White Cross work for Iwo. And I am sure there are many who will be for the Dispensary here; it really belongs to Mississippi, in a very definite way, for almost every penny of the money which has gone into the building has come from various friends there. And the Native boy who had been assisting me for three years and who carried on the work while I was on furlough was supported by one of the Circles in McComb, and the baby scales came from Laurel and so we really feel that we belong to Mississippi.

The appalling need is our challenge and incentive, you are our co-workers, and our help comes from an unfailing source, so we can but "Attempt great things for God and expect great things from God." With kindest personal regards to you, and best wishes for a victorious year for the Master, among the Women of Mississippi,

Most sincerely, —M. Reeks McCormick.

Thursday, March 13, 1930

THE BAPTIST RECORD

9

The Baptist Record

Published every Thursday by the
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Board

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R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

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your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
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Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

**East Mississippi
Department**

By R. L. Benard

Coldwater, Neshoba

I had the good pleasure of being
with the Coldwater Baptist Church,
Neshoba County, for a week recently
and preach for these good people.
It was indeed a privilege to be with
this people again. I was once their
pastor, took part in the organization
of the church in 1925, baptized many
of the leading members of the
church.

Rev. J. L. Moore, of Neshoba, is
the happy pastor of the church. His
people love him and he is doing a
splendid work. All the members are
splendid, with few exceptions, but
there is one of the finest bunches of
young people you will find anywhere.

There are three B. Y. P. U.'s—
Senior, Intermediate and Junior—
each doing good work under capable
leaders. The Sunday School also is
doing well under the leadership of
Deacon B. E. Turner as Superin-
tendent.

Rev. Johnie R. Breland, one of
the popular teachers in the Linwood
Consolidated School, was present at
night and led the singing. He had
the cooperation of one of the finest
choirs of young people.

The house of worship does honor
to the faith and sacrifice of the
membership. It cost more than \$7,-
000.00. The basement is solid brick
and has some six rooms. The upper
story is large and commodious with
two rooms in the rear. It is a splen-
did workshop and worthily used.

The Coldwater Consolidated Smith-
Hughes High School is located just
across the road from the church.
Prof. B. J. Milling is Superintendent,
assisted by a corps of capable
teachers. Some 350 pupils attend
daily.

This is one of the finest commu-
nities in the county. I greatly en-
joyed my short stay in their midst.
They treated me royally, listened to
me seemingly with interest, said
they were going to take some of the
advice given and keep on keeping
on. May the choice favors of the
Master be with these my dearly
beloved.

Notes and Comments

Rev. J. L. Moore, of Neshoba
County, is a very busy pastor. He
has seven churches, as follows:
Coldwater, Linwood, Bluff Springs
and Deemer, in Neshoba; Mt. Zion
and Madden, in Leake; and New
Ireland, in Newton.

—o—

Rev. Johnie R. Breland, teacher in
Linwood School, is pastor of County
Line Baptist Church near Union, in
Neshoba County. He was ordained
to the full work of the ministry re-
cently. He is the fifth grandson of
Eld. O. F. Breland, many years de-
ceased, to enter the ministry. He
has had two years in the Baptist
Bible Institute, and is an efficient
evangelistic singer.

—o—

Rev. L. T. Grantham, now of Cof-
feeville, was with the churches at
Burnside and Stallo, Neshoba Coun-
ty, the first Sunday. He has been
called to this field but has not yet
signified his intention in the matter.

—o—

Rev. Wilton W. Simpson will fin-
ish the course at Mississippi College
in May. He is a promising young
minister who is capable of doing
good work as pastor. He has a fam-
ily. His address is Clinton, Miss.

—o—

Hope Baptist Church, Neshoba
County, has called Rev. W. W. Ky-
zar, of Philadelphia, for an after-
noon appointment. He also preaches to
Providence one afternoon. Bro.
Kyzar is doing good service in the
county.

—o—

Neshoba County has, perhaps,
more Consolidated High Schools
than any county in the state. There
are six Smith-Hughes schools in the
county. The county also is inter-
ested in the Junior College at Dec-
atur, Newton County. The school
spirit is fine.

—o—

I believe in athletics in schools.
It is a fine exercise and creates a
school spirit. But there are some
dangers in athletics. It is possible
to put too much time to athletics
and make interest in athletics para-
mount to everything else. The phys-
ical is not the prime need of the
child and should not be stressed out
of proportion to the moral and in-
tellectual. This is being done in
many places.

—o—

Had the pleasure of preaching to
the saints at Linwood, Neshoba
County, Sunday afternoon. A large
crowd of dear friends were present
and seemed to enjoy my feeble re-
marks. You can always get a crowd
to hear you preach at this place.
And they listen with interest whether
you can preach or not. Dear
friends, I love you.

BR

EARTH REDEEMED

The Eternal Home of Redeemed Man

—o—

"In the beginning God, Eternal,
Self-existent, Omnipotent, Omnipre-
sent, and Immutable; perfect in Truth, in Justice, in Love
and Mercy."

"In the beginning God created the
heaven and the earth." Gen. 1-1.

"God created man . . . male and
female created he them. And God
blessed them, and said unto them,
be fruitful and multiply and fill the
earth, and subdue it; and have do-

minion over the fish of the sea, and
over the fowl of the air, and over
everything that moveth upon the
earth." Gen. 1-27-28.

"The Lord God formed man of the
dust of the ground and breathed
into his nostrils the breath of life.
And the Lord God planted a garden
eastward in Eden; and there he put
the man whom he had formed." Gen.
2-7-8.

God created the earth for man;
"formed" man of the dust of the
earth, making him a part of the
earth (John 3-31) and gave him do-
minion over everything upon the
earth, in the sea and in the air.

"And out of the ground made the
Lord God to grow every tree that
is pleasant to the sight, and good
for food; and the tree of life also
in the midst of the garden and the
tree of knowledge of good and evil."
Gen. 2-7-8-9.

God permitted man to eat of the
tree of life by which his life might
be prolonged indefinitely. After his
guilt of disobedience and just con-
demnation to eternal death, "lest he
should put forth his hand and take
of the tree of life, and eat, and live
forever, the Lord God sent him forth
from the garden of Eden, to till the
ground from whence he was taken.
So he drove out the man." Gen.
3-22-23-24.

After creating the earth, God cre-
ated man of the dust of the earth,
or ground, and located him on the
earth as his natural dwelling place;
provided abundantly for all his phys-
ical and temporal necessities; end-
owed him with mental intelligence
and the faculty of speech, and, as
the crowning master-piece of his
creative wisdom and power, gave
him controlling dominion over the
earth and all it contains.

From the foregoing scripture, it is
evident that God, in his wisdom and
love, purposed that the redeemed
earth, the "new earth", purified and
cleansed from every vestige of sin
and the reign of Satan, should be the
eternal abode, the everlasting haven
(heaven) of his intelligent, re-
deemed, "born again", "new crea-
ture", man.

"The earth abideth forever." Eccl.
1-4.

"Like the earth which he hath
established forever." Ps. 78-69.

"The righteous shall never be re-
moved, (permanently) but the wicked
shall not inhabit the earth" (for-
ever). Prov. 10-30.

"The heaven, in the heavens, are
the Lord's, but the earth hath he
given to the children of men." Ps.
115-16.

"Thy people also shall all be right-
eous, and they shall inherit the land
forever." Ish. 60-21.

"Evil doers shall be cut off, but
those that wait upon the Lord, they
shall inherit the earth." Ps. 37-9.

"The meek shall inherit the earth
and shall delight themselves in the
abundance of peace." Ps. 37-11.

"The Lord knoweth the days of
the upright; and their inheritance
(the earth) shall be forever." Ps.
37-18.

"For such as be blessed of Him
shall inherit the earth; and they
that be cursed of Him shall be cut
off." Ps. 37-22.

"The righteous shall inherit the

land and dwell therein forever." Ps.
37-29.

"Wait on the Lord and keep his
way and he shall exalt thee to in-
herit the land." Ps. 37-34.

In his inimitable "Sermon on the
Mount", Jesus, the Son of God,
said, "Blessed are the meek; for
they shall inherit the earth." Mat.
5-15.

"And I, John, saw the holy city,
New Jerusalem, coming down from
God out of heaven, prepared as a
bride adorned for her husband. And
I heard a great voice out of heaven,
saying, Behold, the tabernacle of God
is (will be) with men, and he will
dwell with them, and they shall be
his people, and God himself shall be
with them, and be their God." Rev.
21-2-3.

The meek have not yet inherited,
or had exclusive possession, or oc-
cupancy of the earth, but this state-
ment, this promise of God, will be
fulfilled.

"As truly as I live, all the earth
shall be filled with the glory of the
Lord." Num. 14-20.

—C. M. Sherrouse,
Biloxi, Miss.

BR

Rural Autoist—"I want some
tires."

Salesman—"Balloon tires?"

R. A.—"Naw, automobile tires."

BR

**BEAUTIFUL BOOKLET
ON MEMORIALS**

—o—

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The Sunday School Department

SUNDAY SCHOOL LESSON

March 16, 1930

Parables of the Kingdom,

Matt. 13:24-52

Golden Text—The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. Rom. 14:17.

(From Points for Emphasis by H. C. Moore)

—o—

1. The Parable of the Mustard Seed set forth the growth of the Kingdom. How small was the Kingdom then! An unlearned and unarmed villager for its head; a little cluster of horny-handed fishermen for its prime ministers; a fickle throng of curiosity-seekers for its chief admirers! And the hoary-headed, powerful hierarchy at Jerusalem was taking steps to destroy it! Could such a kingdom be more than a grain of mustard? Even so; let the grain of mustard, less than all the ordinary seeds of field or forest or garden, represent the Messianic Kingdom. But it had within it the possibilities of growth entirely out of proportion to its size. Springing up, it surpasses all the herbs of its class, becoming a very tree in magnitude and hospitality, for in its branches the birds of heaven lodge and there find sustenance.

2. The Parable of the Leaven set forth the transformation by the Kingdom. The Kingdom advances to world-wide dimensions not by merciless conquest, but by merciful assimilation. Its triumphs are won by its transformations. The process finds illustration in the leaven kept in every Jewish household. Instead of the yeast in use today, to which it was analogous in its working and effect, a lump of fermenting dough was made up with the meal preparatory to baking. In the instance cited the woman took a small quantity of leaven and inserted it in more than a bushel of meal. The leaven appeared insignificant. But its ability to enter the larger mass and transform it from meal into bread is the precise point to be emphasized. Silently, steadily, swiftly the leaven wrought outward through the nearest particles until every part had taken its nature and the entire amount was leavened.

3. The Parable of the Hidden Treasure set forth the privilege in the Kingdom. A man in the pursuit of regular duty, possibly plowing or some other agricultural employment, by apparent accident discovers one of the treasures sometimes hidden in the field for safe keeping in troublous times. He rehides the treasure, goes and sells his property, and buys the field. Then according to Jewish law the treasure reverts to him, and he becomes the happy possessor of the new-found riches. How true this was to life in the case of the Apostles! As it were by happy chance, though of course by divine design, they discovered the hidden treasure of the Messiah's Kingdom. It was infinitely better and more valuable than all else they

could call their own. Willingly and devotedly they forsook all and followed Jesus.

4. The Parable of the Pearl sets forth the sacrifice for the Kingdom. Here we have the element of seeking and so of greater appreciation than shown in the discovery of the treasure. A merchant is visiting the various markets at the centers of commerce in order that he might add goodly pearls to his own stock at home. On the round he finds a pearl of great price. His appreciation of it is so high that he sells out his entire stock and secures this one pearl. The intimation is that he acted wisely and made a good bargain. The Jews had thought that without effort on their part they would be entitled to the blessings of the Messianic age. To the idea this parable is unalterably hostile. Only the seekers find, and only those who part with all else for the discovered pearl that is priceless can enjoy its possession.

5. The Parable of the Dragnet set forth the consummation of the Kingdom. A group of fishermen cast their dragnet into the sea, enclosing fish of all kinds. They draw it up on the beach and then sort out the haul, storing the good in vessels and casting the bad away. Even so, a just and wise separation will be made between the subjects and the foes of the Messiah in the end of the world. Then angels at the bidding of the King shall come forth and sever the wicked from among the righteous. Those who on earth refused to enter the Kingdom will then in the white light of impartial justice be refused even the external radiance of its blessing, for they shall be cast into the furnace of fire where flowing tears and grinding teeth are the faint symbols of woe unutterable and unending.

6. The Parable of the Householder set forth the propagation of the Kingdom. Had the disciples grasped the underlying thoughts in the Parables of the Kingdom? They thought so. Hence in concluding his discourse Jesus pressed upon them their privilege and duty. As the Jewish scribe brought out the olden treasures of truth, so the Christian scribe, he who is a disciple and subject of the Kingdom, will like a householder displaying his goods bring forth things new and old. The old truths will shine in a new setting of illustrations and applications; the new truths will be seen to have vital connection with the old. And so the Kingdom progresses from that primal seed sowing in Galilee until the final harvest in the end of the world.

—BR—

PROGRAM FOR MISSISSIPPI ELEMENTARY LEAGUE
Clarksdale, Miss., March 1, 1930,
2:00 o'clock P. M.

—o—
Song Service, Conducted by Mr. Roger Hickman.

Devotional, The Teacher and Her Daily Life, Rev. W. R. Cooper.

Minutes, Announcements, Intro-

ductions and Reports.

Special Music.

Talk, Elementary Work in a One Room Church Building—"What Assistance May the Town Church Render?", Miss Anna Vera Cameron.

Song.

Talk, Teaching the Word of God, The Primary Purpose, Mr. Wyatt R. Hunter.

Special Music.

Talk, Associational Organization, A Means to Advance Elementary Work, Mr. J. N. Barnette.

Song.

Demonstration by the Children of the Primary Department.

Dismissal.

The above program is held in connection with the regular State Sunday School and B. Y. P. U. Convention. The League has been thus conducted for about five years and is considered a regular part of the Convention, and meets the afternoon before the Convention proper begins at night.

—BR—

THE COUNTRY PREACHER

The article in the Record, some time since, by Bro. Kitchings, on the country pastor and his work, was readable and appreciated by those who have toiled to do the will of the Master in country churches.

Half of my ministry has been in the country, and most of my evangelistic work has been with the country pastor.

A little country church ordained me to preach, and in these years has prayed for me and wished me well.

Dr. Grafton, a Presbyterian minister, has been pastor 50 years of one country church, west of Brookhaven. And it has never lowered his standing with God or the people.

Dr. Broadus was fond of saying: "If you preach in a city, take your best coat, but if you go to the country to preach, take your best sermon!" It is the Lord's work, though it be a cross-road school house.

While some of our country churches are now having afternoon services, others are building new houses and taking on new life.

Friendship Church, east of McComb, has let the contract for a brick building. And the same pastor, Bro. Newman, is leading in erecting a brick house for old Juniper Grove, situated on the highway from Poplarville to Lyman.

It was in this old church that the Governor was baptized, when he was 15 years of age.

Yes, the country pastor and his work should occupy a large place in our love and best wishes. They are some of the salt of the earth.

I go, nearly every Sunday, east or west, north or south, to preach and be with some country pastor.

But, we must bear in mind and heart, that the town and city pastor has his problems, also.

There have been so many people moved to town from the country till the city pastor has to have a new coat and a good sermon too.

Glad to hear that Pastor J. W. Lee is going to take a new hold on the same old field where he has been for a quarter of a century. Doctors, lawyers and merchants stay a life time; why not pastors?

The mother of Rev. J. A. Lee

passed to her reward, from our city, a few days ago, at the good old age of 93. She was a great character, and had reared a splendid family of children.

The pastors in the Pike County Association are not saying much but are busy sawing wood.

—J. H. Lane.

LEBANON PASTORS' CONFERENCE

The monthly meeting of the Lebanon Association Pastors Conference was held Monday, March 3rd, with the Baptist Student Secretary at State Teachers College, Hattiesburg. Members present were Brethren J. N. Miller, Wiggins; W. D. Wallace, Lumberton; G. M. May, Purvis; R. L. Myers, A. C. Parker, R. L. Spencer, J. A. Barnhill, E. H. Marriner, and J. H. Pennebaker, Hattiesburg. Dr. R. B. Gunter, State Missionary Secretary, who had come to look over the work being carried on among the Baptist students at S. T. C., was a special guest of the conference. The chairman, Dr. E. H. Marriner, presided over the meeting, and after a few items of business had been disposed of, called on the different members to report on the work in their various fields.

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Baptist Student Union

Carroll Hamilton, Miss. College, President
 Inez Hardin, Delta State, Co-Pres.
 Clarence Carlson, Ole Miss V.-Pres
 Zana Wilson, M. S. C. W., Editor
 Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

Blue Mountain College

Blue Mountain College was indeed happy last week to have as its guest Miss Daisy Deen Herring, graduate of 1928 who has just completed a dietetics course she has been taking at the Baptist Hospital, Memphis.

During Miss Herring's senior year she efficiently served in the capacity of the B. Y. P. U. Director. On Sunday night at the general assembly of B. Y. P. U., she talked on the thing that most interested her—diet—not a food diet, but a spiritual diet. This talk was very inspiring and made us all desire to begin the new diet right away.

—o—

The feature of the Y. W. A. general assembly program last week was "The Blind Girl's Home." The playlet with its appropriate scenery and costuming was heart-stirring.

—o—

You can easily tell that Spring is well on its way for several of the organizations have been on hikes and picnics. Many more are planned for the near future.

—B. M. McMahan.

—o—

M. S. C. W.

Last week the speakers at the Workshop's Noonday Prayer Meeting were women from the First Baptist Church of Columbus. Very inspiring talks were given by Mrs. H. H. McClanahan, Mrs. W. L. Cornell, Mrs. J. D. Franks, and Mrs. Allen Puckett.

—o—

Miss Cecelia Durscherl was a guest and speaker at the Workshop one day last week. Miss Durscherl came here from Starkville where she was a teacher in a B. Y. P. U. Study Course held at the Starkville Baptist Church last week.

—o—

The Sunday School Class Lieutenants and the B. S. U. Council were entertained with a "Shamrock" party at the Workshop on last Saturday evening. Games about Saint Patrick and Ireland were played at the conclusion of which refreshments, which were green lemonade and sandwiches cut in the shape of "Shamrocks," were served. A short play portraying the tasteful Sunday School Visitor was then given. After this the Lieutenants were urged to go visit the girls and ask them to come to Sunday School the next day.

The credit of planning this party belongs to Miss Audrey Harrell, president of the College Sunday School Class.

—o—

State Teachers College

"Where the Gospel Has Never Been Preached" was the title of a most interesting and impressive play presented in the auditorium of State Teachers College Sunday evening, February 23, by the members of the Lowrey B. Y. P. U. of this institution. New Orleans, the South's greatest mission field, provided the setting for this play, the story of

which is woven around the activities of the Baptist Bible Institute. This training school for preachers and missionaries was founded by the Southern Baptist Convention in 1918, and has proven a mighty force for good in the sections of New Orleans where the gospel has never been preached.

Miss Ione Sharpe, Mrs. Elva Watts, and Mr. Billie Ogletree were the leading characters of the play. The others taking part were Misses Georgia Humes, Fannie Pippins, Emma D. Lewis, Ruth Collum, Jimmie Smith, Bradys Windham, Willie Belle Matthews, Frances Grimes, Evie Daughdrill, LaNora Lee, Pinkie Anderson, Margaret Munday, Hazel Rhodes, Eunice Parker, Dorothy Baker, Emma Lawrence, and Messrs Estus Boggan, Joe Hamrick, and Orland Aultman. The success of this play was due largely to the efforts of Miss Alice Overstreet, a senior at the college and President of the Lowrey B. Y. P. U.

This B. Y. P. U. is one of the most active and wide awake Unions on the campus, having an enrollment of twenty-nine and an average attendance of around twenty.

—Ophie Rutledge.

State Teachers College,
 Hattiesburg, Mississippi.

—BR—

BLUE MOUNTIAN

—o—

The W. M. U. Quarterly Conference of Tippah County Baptist Association, Miss Margaret Buchanan, Associational Superintendent, held an all-day meeting in Lowrey Memorial Baptist Church here, Friday.

Miss Mary D. Yarborough, Student Secretary of B. M. C., led the devotional exercises, the entire student body of B. M. C. attending the opening of the meeting and participating in the song service.

Following a roundtable discussion of associational needs by the ladies present, Miss Margaret Lackey, Jackson, State W. M. U. Corresponding Secretary for Mississippi, delivered an inspirational address, reviewing the work of the W. M. U. of the State and pointing out cardinal needs of the field.

After serving luncheon to eighty-four in the church, the conference resumed, devoting the afternoon to the hearing of W. M. S. reports and to listening to a little play put on by the Intermediate G. R.'s of Blue Mountain, led by Mrs. Cora B. Youngblood, and to the election of officers for the coming year, Miss Lackey conducting the closing devotional and Miss Frances Wright of West Point singing a special song.

The following officers were named: Miss Margaret Buchanan, Associational Superintendent; Mrs. J. G. Trussell, Associate Superintendent; Mrs. W. R. Clemmer, Secty-Treas.; Mrs. L. L. Ray, Stewardship Leader; Mrs. Orbrey Street, Young People's Leader; Mrs. C. S. Wales,

Mission Study Leader; Mrs. H. P. Biggers, Personal Service Leader. The next quarterly conference will be held at Falkner in June.

—D. E. Guyton, C.

—BR—

INTERESTING VISITS

—o—

In response to the invitation of Dr. J. L. Johnson, President of Woman's College, Hattiesburg, more than 200 G. A. girls, with their leaders, attended a house party at the college, Feb. 27 and 28 and March 1st.

Miss Taylor, Young People's State Leader, and her assistants, gave us inspiring, helpful programs; college officials and students vied with each other in making us welcome. The home-like, Christian influence was felt everywhere. Chapel program appealed to the girls. In the dining room we were reminded of real home cooked food, delicious and abundant. The luncheon and program at First Baptist Church, and drive over the city added to our joy. Leflore County visitors were entertained in the home of Dr. and Mrs. Johnson. The well equipped school buildings, dormitories and hospital make this school ideal for educating and training girls.

Another pleasant event on this trip, was a visit to the college at Clinton, accompanied by Mesdames Madison Flowers and R. D. Prewitt. Baptists should be proud of this institution. There we were with rel-

atives and friends, enjoyed a delicious dinner, met several of the officials, and again felt that home-like Christian influence. Too soon we had to leave, as the visit to the Orphanage was to be later.

We found great improvement since our last visit to the Orphanage. The drinking fountains, lavatories, shower baths, etc., grounds in perfect condition, trees planted, vegetables growing, fine Jersey cows and many immense hogs made us know that our children are being well cared for. Everything was as neat and clean as a private home. The dining room had damask covers on tables and real napkins, of which the matron assured us the children were very proud. Their happy smiles and bright faces were a joy to see; not a sick one. Baptists, visit your children there and see how glad they will be to greet you. Mr. and Mrs. Thompson urge everyone interested to visit the Orphanage.

—Mrs. W. W. Bettis,
 Supt. Leflore Co. W. M. U.

—BR—
 A farmer engaged a young lawyer to prosecute a damage suit against a railroad which had killed twenty-four of the farmer's hogs.

"The loss of twenty-four hogs is no small item to this poor farmer," said the youthful counsel, trying to impress the jury. "Twenty-four hogs, gentlemen—twice the number in that jury box." —Ex.

5218 Happy People Give up Their Secret



JUST suppose you could get 5000 joyously happy people together in one big hall and could ask them what made them all so full of pep. Suppose, strangely enough, that all of them had discovered the same way to be happy. You would feel that here, if anywhere in the world, was the secret of how to get joy out of life.

This is just what has happened during the last few weeks. We knew there were millions of people who had found the secret of happiness in the same way, and we asked them in one or two small announcements in the magazines and newspapers to tell us their story. Letters came to us from practically all over the globe.

All of them said "The secret of happiness is health."

How to get this health? The way that all of these people had discovered was not some magic medicine, not some powerful drug, not some difficult course of training—but only a simple, harmless, natural method. It was to keep the body internally clean, sweeping its natural poisons away each day, regularly as clock work—by the use of Nujol.

These people had made a great discovery. They had found out that Nujol contains no drugs; that it is as tasteless and colorless as pure water; pleasant to take and forms no habit; that it cannot hurt you, no matter how much you take; that it is non-fattening; not absorbed by the body;

They have found the way to Buoyant, Zestful Health, and the Joy that goes with it

that it is only the internal lubrication your body needs, just like any other machine.

It sounds like a fairy tale, doesn't it, to be well and happy so easily? Well, all you need to do to find out if these people have made a real discovery is to get a bottle of Nujol today at any drug store and take it for two weeks. It costs but a few cents and it makes you feel like a million dollars. The sure way to happiness is through health.

Ridgecrest Boys Camp, JULY 2 to AUG. 28

1930
 Southern Baptist Summer Assembly Grounds, Ridgecrest, N. C.

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A Camp Experience Your Boy Will Never Forget

High in the hills for health, happiness and horizons. Excellent food and equipment, experienced leaders. For full information, including reduced Railroad Rates, write for *Ridgecrest Camp Descriptive Folder*.

Only a limited number can be taken—make early application.

L. J. Van Ness, Executive Secretary, 161 Eighth Ave., N., Nashville, Tenn.

The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 11. The Talents
Matt. 25:14-30

- If the story of the ten virgins teaches that God's children must **watch**, what does this one teach?
 - Read the story carefully, and tell me (1) who the man, or master, is, (2) who the servants are.
 - What does the return of the master, after a long time, mean?
 - If we think we have only one talent, ought we to say we cannot do anything with so little?
 - What would the person who buried his one talent have done with the five, if he had been given them?
 - What is the reward of the faithful servants who use their talents, or opportunities for service?
- o—

My dear Children:

I am giving you below a little poem that I think is cute and sweet. Do you bigger girls ever make quilts? Be sure to keep them gay with smiles as well as bright-colored pieces! And don't let things get gray because you are cross or fussy!

Quite a good little lot of letters have come this past week, and I believe we are remembering Miss Gladys.

Don't forget or neglect the Bible study questions: we don't have very many answers. I hope some are reading the Scripture selected and studying it who do not answer the questions.

Much love from

Mrs. Lipsey.

My Quilt

When grandma was a little girl
Each morning found her sewing.
She loved to see her patchwork quilt
Keep growing, slowly growing.
Some squares were yellow, some
were blue,
And over others rosebuds grew.
I hope that my small patchwork, too,
Will make so brave a showing.

For grandma says my life's a quilt,
And days so quickly winging
Must all be sewn with colors bright
To match the joys they're bringing.
Each square, you see, is just a day,
And smiles will keep the patchwork
gay.
Cross words and tears will turn it
gray,
So I must keep on singing.

—Holland's Magazine.

—o—

Richton, Miss. Feb. 22, 1930.

Dear Mrs. Lipsey:

I want to join your club. I am a boy nine years old and my birthday is March 26. I am in the fifth grade at school. I make good grades. My teacher is Mrs. M. L. Trevilion. I like her fine. I am sending 5c to the orphans, and 5c to the B. B. I. girl. I hope that I find my letter in print.

Your little friend,

—Robert Johnston.

Thank you, Robert, for the money. And I'll tell you a secret: My birthday is on March 24th, two days before yours. But please don't ask me how old I am. Come again.

—o—

Hazlehurst Miss. March 3, 1930.

Dear Mrs. Lipsey:

Enclosed, you will find \$2.00 for the B. B. I. girl from the Junior department of Pine Bluff Church.

We count it a privilege to have a small part in this great work.

Hoping to hear from you at an early date,

Sincerely yours,

(Mrs.) J. W. Gray, Supt.

I am so glad, Mrs. Gray, that your Junior Department is interested in Miss Gladys. We think she is a fine girl, and your gift will help us on well. Thank you, so much.

—o—

Dear Mrs. Lipsey:
This is James McCormack who

lived in the S. S. rooms in the new Methodist Church at Clinton, but you see I'm a big boy now nearly 6 years old and going to school at Forest Hill and like it fine. We have such a good time.

I have one little sister nearly 3 years old. We have good times playing in the sand. Then I have the sweetest baby brother 4 months old, just tries so hard to talk to us. We named him Charles Galloway for Dr. Galloway. My little sister is named Mary Elizabeth. Big mother is writing for me. We are sending one dollar for B. B. I. girl. Think her picture is so pretty and feel like she is as good as she is pretty. We go to S. S. as often as can for the weather has been too bad for such little folks to go out much and little Mother says too bad for baby brother.

Mrs. Lipsey, call around and see our new parsonage where we live out here at Forest Hill. We would be glad to see you.

Love for everybody.

—James McCormack & Big Mother.

Well, James, it gives me great pleasure to have a letter from you, and to have you as a member of our Circle. Your Grandma is already a member, as she joined more than a year ago. I hope little brother will be as great a man as Dr. Galloway. We are so grateful to you and "big Mother" for this good dollar, and please do come again. Tell your father that Dr. Lipsey was speaking of him today.

—o—

Arcola, Miss. Feb. 27th, 1930.

My dear Mrs. Lipsey:

We are enclosing a check amounting to \$1.00 for Miss Gladys from our Sunbeam Band.—We have 26 members and meet every week with an average attendance of 14.

We surely hope all the Sunbeams throughout the State will remember Miss Gladys—with a contribution.

Yours in His Service,

—Arcola Sunbeam Band:

Lois Hall, Pres.

Georgie Lee Jones, Sec.

(Mrs. W. D. Hobgood, Leader)

Tralake, Miss.

The Sunbeams are great helpers, my dears, and I am hoping to see many of them follow your example. Some have already given. Thank you so much, Lois and Georgie Lee, and give my love to every Sunbeam.

—o—

Porterville, Miss. March 1, 1930.

Dear Mrs. Lipsey:

It has been a long time since we have written you. The last time we wrote we were going to school in a one teacher school, but now we are going to school in a nice brick building in a school that runs through the tenth grade. Marguerite and Hazel are in the sixth grade, Ralph in the fifth grade, and Bessie Jean is not old enough to go to school. We like our teacher fine. We are sending \$1.00 for Miss Gladys. We are very thankful that we have a mother and father living. Good wishes to you, Miss Gladys and the Circle.

Your friends,

Hazel, Marguerite, Ralph, and Bessie Jean Caraway.

I'm always proud to have a whole family of children write to our Page. Miss Gladys is very grateful to you for this money and so am I. Please do write to us again.

—o—

Batesville, Miss. March 2, 1930.

Dear Mrs. Lipsey:

This strong wind reminds us that March is here. I've been trying to fly a little kite but I think it's stubborn and won't fly much.

We went to church this afternoon and heard a good sermon by our pastor, Bro. Hickman, of Sardis.

I always study my Sunday School lessons and enjoy the Bible Study questions. I was glad to see that

my answers were mentioned even if they were not the best. Helen's first answer sure was better than mine.

I am trying again and these are my answers below.

A friend,

—Irene Woodruff.

Bible Study No. 8:

The Marriage Feast

- Three.
- a. Jews.
- b. The king.
- Gentiles.
- Salvation.
- a. The king.
- b. God through His Son.
- By repentance of sin and trusting in Him.

Your answers are the best this time, Irene, but I think if you look carefully, you will decide that there were four calls. Susie Mildred Clark is the second honor girl this week. Come again, both of you.

—o—

Decatur, Miss. March 3, 1930.

Dear Mrs. Lipsey:

Will you let a little girl 11 years old join your happy Band of boys and girls? This is my first time to write to the Circle. But I enjoy it very much. My father and mother take the Paper and I read the Children's Circle every time it comes. I am in the fifth grade; my teacher's name is Miss Smith. I sure do like her and love to go to school. I have three brothers and one sister who will write soon. I am sending the answers to Bible Study No. 8; maybe I will send some money next time. With love to all and you,

—Susie Mildred Clark.

P. S.—If the answers are not right, please don't print them: I did the best I could.

Your answers are next to the best, Susie. Maybe next time they will be the best. Try again.

—o—

Belden, Miss. Feb. 24, 1930.

Dear Mrs. Lipsey:

I was so glad to see my other letter in print I thought I would write again. I always enjoy reading the Baptist Record, especially the Children's Circle.

I am enclosing herewith 10c for the B. B. I. girl hoping that I may be able to send more next time.

With love to all my friends who write to the Children's Circle—Hoping that some of you will write me sometime, I am, as ever.

Your friend,

—Robia J. Huey.

We are glad to have you back, Robia, it has been a long time since you wrote. Don't be so long another time will you?

—o—

Ecrum, Miss. March 2, 1930.

My Dear Mrs. Lipsey:

May I join the Children's Circle? This is my first time to write to

The Baptist Record. I am 9 years old. I go to Ecrum Baptist Church. My teacher is Mrs. Ola Tucker. I bring my collection every Sunday to help my church. I am in the Junior Department. The Superintendent of my Sunday School Department is Mrs. Ollie Stephens. I read the Bible every Sunday morning. I can say all of the Books of the Bible and tell what group they are in. Give my love to all.

Your friend,

—Ruth Pitts.

I'm glad you know so much about the Bible, Ruth. That is fine. But the next time I hear from you, I want to be told that you read the Bible every day. Won't you let that be soon?

—o—

Courtland, Miss. March 2, 1930.

Dear Mrs. Lipsey:

Will you let a little boy 12 years old join your Circle? I go to school at Shuford. My teacher's name is Mr. L. R. White and I like him fine. I am in the 7th grade.

I am sending 10c for the B. B. I. girl which will help a little bit. I hope to see this in print.

With lots of love from,

—Homer Finnie.

Ten dimes make a dollar, Homer, and when ten boys and girls give

that it helps a whole lot. Thank you for your part. Next?

—o—

Derma, Miss. March 1, 1930.

Dear Mrs. Lipsey:

I am a little girl 8 years old and I am in the 3rd grade. My teacher's name is Miss Lucile Scott and I like her just fine. Now isn't our B. B. I. girl pretty and she has written us such a sweet letter. I thank her so much for her good advice and I am sending 10c for her. I have a mother and father and 2 sisters and 2 brothers and the least one's name is Betty Lou.

I will close with lots of love,

—Johnnie Ruth Spence

Our B. B. I. girl is all right, my dear. So glad you like her picture and remember her needs. Give my love to Betty Lou, and keep some for yourself.

—BR—

A BAPTIST BIBLE INSTITUTE EXPERIENCE

By Mrs. Ernest D. Elliott, Student

—o—

It was at Clay Square Mission. At the close of the service the invitation was given but no one came forward. The leader asked if there were any who were concerned about their souls and would like to be remembered in prayer. Two persons raised their hands—a man and a woman in the rear of the little Mission hall. After the closing prayer we talked to these two and found that they were living together as man and wife and had never been married. We talked and prayed with them about thirty minutes. They accepted Jesus as their Saviour and said that they were going to live a better life in the future. A few days later they were married and attended several of our services that followed. In this case again we see a change in life and conduct when Christ dwells within.

—BR—

Bill—"I got my whiskers on the installment plan."

Rob—"The installment plan?"

Bill—"Yes, a little down each week."

LADIES, write today for our Plan for turning your spare time into money by selling "HARRIET" Rayon Garments to your friends. An ideal way for your Missionary Society to raise money. The Whisnant Co., Summerville, Ga.

RED EYES Dickey's Old Reliable Eye Water cools, heals, strengthens, cleanses. Use after sewing, reading, driving. Drug stores or by mail 25¢.

DICKEY DRUG CO., BRISTOL, VA.

WASTE-BASKET SURGERY

By Gordon S. Seagrave

The author tells of his work as a medical missionary in Namkham, Burma. With instruments salvaged from the scrap-pile of an American hospital, and with other material equipment most crude and disabling, he pitted his intelligence, skill, and heroism against appalling conditions of disease. The story awakes laughter, stirs admiration, grips and convinces. It is a stirring presentation of the reasonableness and charm of a great adventure in Christian helpfulness.

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B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Verse

"Take heed, watch and pray; for ye know not when the time is." Mark 13:33.

—o—

Win One

Two Christian girls living in the same building found that the colored janitor was unsaved. He immediately became an object of prayer for them, after praying for him they set a time when they would talk to him about being a Christian. They asked the matron to see that they were not disturbed at the time and went to the basement with the pretext of doing some laundry. The janitor was there, it was their opportunity and they used it pointing out to him the way of salvation. He accepted Christ and the next Sunday joined the church much to the rejoicing of his Christian wife. Today he is an earnest active Christian with a grateful heart toward the two girls who brought him to Jesus.

If you have had an experience in soul winning send it in it may help others in this all important service that every Christian should be engaged in.

—o—

The B. Y. P. U. Department Adds a New Member To It's Force!

State Secretary Wilds and his wife are rejoicing in the coming into the home of a second daughter, Mary Dent Wilds, born February 26. She was immediately added to the B. Y. P. U. force and although she will not do field work for some time she will have much to do in the matter of dictating policies.

—o—

Bowmar Avenue, Vicksburg, Organizes Adult Union.

During the recent B. Y. P. U. Training school held in the Bowmar Ave. Church, Vicksburg, several things were accomplished that mark the progress of the work in that church. First a B. Y. P. U. Director was elected. Mr. A. L. Moak was elected to this office and begins his work immediately. Another thing of marked interest was the organizing of an Adult Union. The officers elected were: Pres. W. A. Byrd; Vice-Pres. L. Z. Lentz; Sec'y. Mrs. A. L. Moak; Cor. Sec'y. Mrs. Jas. L. Adams; Treas. Mr. O. L. Chaney; B. R. L. Dr. Jackson; Chorister, Mr. T. D. Busby; Pianist, Mrs. Key Woods; Chm. Advertising Committee, Mr. B. Z. Byrd. The third progressive movement was the establishment of the "Unified Service" the B. Y. P. U. and evening preaching service will be all one service, that is when the B. Y. P. U.'s come in for their weekly assembly this service will merge with the evening preaching service and with no intermission the service continues. The school closed on Friday evening with a banquet with Dr. R. B. Gunter as the speaker of the occasion.



THE BALDWYN JUNIORS

—o—

Baldwyn Junior B. Y. P. U.

The Baldwyn Junior B. Y. P. U. won the State Junior B. Y. P. U. Banner last year when our convention met in Jackson. Our Convention meets this year in Clarksdale and the opening session is NEXT TUESDAY EVENING, March 18th, and you are wondering who will get the banner this year; come and see. We will award eleven banners again this year and they are as follows: One S. S. banner to be awarded to the best organized class in the State. A Mileage banner to be awarded to the church that has the most miles traveled to their credit. The number of delegates multiplied by the number of miles from your church to Clarksdale will give you your mileage. A College B. Y. P. U. banner will go to the college whose work in B. Y. P. U. has had the highest record. A banner will be given to the best General B. Y. P. U. Organization. A poster banner, and a banner for the best idea will be offered and then the best adult, senior, intermediate and junior union will each be awarded a banner. This is one of the interesting periods of the convention and the banners will be awarded on Thursday evening.

—o—

Simpson County begins work on County Wide Study Course

Mr. O. P. Moore, cooperating with the Simpson County Associational B. Y. P. U., writes that they have their plans to hold a study course in every B. Y. P. U. in the county. They plan to use Baptist school teachers and others who are capable and willing as teachers for these courses. They have already had a meeting to discuss plans and a number of teachers have agreed to give their time to this helpful work. This is a splendid idea and we pass it on to other associations as a practical suggestion. Why not enlist every church? Many of them need your help and must have it if they prove able to carry on.

—o—

Study Course Returns

THIS WEEK is Study Course Week. To those unions who observed this week may we ask the teachers not to wait to send in the names

of those entitled to awards? There may be others to take the examination later, but do not wait on them. Those who have taken the test should not have to wait for their diploma or seal.

To the unions who did not observe this week may we urge you to plan to have your Study Course just as soon as possible. If you can't come together each evening for a week, let it be once a week, perhaps each Saturday night for five weeks giving about two hours each time to study and recreation. This is a splendid way for many unions to take the study course.

—BR—
LOS ANGELES BAPTISTS
Annie Foster Ellis

Interesting Pageant

We were invited to visit the "Little Church of the Foothills" again. This time it was to see a Pageant, the subject of which, we did not know, but since we always love to go to that church, we went, and how we did wish that some of the dear folks from back home could have been with us!

The play was called "Friends". It had been adapted and enlarged, by a Los Angeles woman, to portray the work of the City Mission. It dealt, mainly, with the friendly house to house visiting and the free classes in English for the Foreigner.

—o—
Chinese Students

We recently attended a program given by some Chinese students. Below is a copy of the program:

CHINA NITE PROGRAM

Chinese Zlyophone Solo—Mr. S. M. Quan.

Chinese Flute Solo—Mr. S. T. Soong.

Chinese Mandolin Solo—Mr. Geo. Lin.

Speech, "Women in China"—Miss Bessie Nye.

Chinese Opera Song—Mr. C. B. Chen.

Violin Solo—Mr. Geo. Lin.

"Christian Youth in China"—Mr. Henry Lin.

The above program is given by the members of the Chinese Christian Student Association of Los Angeles. The purpose of this organization is to promote inter-national good-will and fellowship among the Chinese students in Los Angeles. There are about fifty members of the association, most are native born. But it is interesting to note that not a single native born is going to participate in the program, which is composed of all Chinese music except the violin solo."

Every number was interesting. The young men spoke quite well, but the young woman, Miss Nyi (Ness) was of special interest to us. She is studying to be a doctor, and said that her two sisters are now doctors in China. Henry Lin pleaded with the people of America to live up to the ideals of morality and Christianity such as taught by the Missionaries in China, and not in a way that would discourage and dishearten the young student when he comes to America.

Upon speaking to some of the young people after the program, we learned that most of them were from Baptist schools in China. We hope to see more of them.

French OPERA COFFEE AND CHICORY AMERICAN COFFEE CO., INC. NEW ORLEANS

Weather Report

In answer to questions often asked us, "What of the weather in California?" we would say that just now, it is as near perfect as one could wish. We have had less than the usual rain this season, but have just enjoyed a nice rain, of a fraction of an inch. The nights are foggy at this season, which gives the needed moisture.

The weather man predicted "Unusual rain for February", but there has been little. A humorous writer of the Los Angeles Times gave, as a reason for mis-calculation on the weather situation, that "Father Rikkard", the Weather man, was sick and had to leave the weather business to an inexperienced youngster.

Since the rains began, in January, the trees and shrubs and flowers have taken on new life and are budding out as if it were spring time. The peach trees are in bloom, and the Jessamines and Accasias giving their sweetness to the "desert air".

EVERY DAY A CHILD HEALTH DAY

By Felix J. Underwood, M.D., State Health Officer

For several years the American Child Health Association has sponsored the observance of May Day as Child Health Day—in an effort to direct the minds and hearts of the nation upon the welfare of the CHILD.

This year, as in the past, Mississippi joins other states in this project. A state chairman of the May Day program has been appointed and literature will be released to newspapers, churches, schools, civic clubs, and public spirited individuals in the hope that much benefit may be realized by the children of Mississippi.

The American Child Health Association, this year, has chosen the slogan "Every Parent and Every Community United for Health for Every Child", with the keynote "Parent Cooperation in Community Child Health and Protection".

We trust that in churches, schools, and public gatherings, the proclamations of the President, the Governor, and the Mayor will be read and heeded for the betterment of our children who are soon to be the future citizenship.

In order that we may assemble an adequate report of the May Day activities, we would appreciate any report you may send of May Day activities in your community. Please send these reports to Miss Mary D. Osborne, State Chairman of the May Day Program, State Board of Health, Jackson, Mississippi.

—BR—
"Since I bought my car I don't have to walk to the bank to make my deposits."

"Ah, you ride there?"
"No, I don't make any."

**THREE BLESSED REVIVALS
AND THEIR CAUSES**
Theo. Whitfield, Pastor,
First Baptist Church, Desloge, Mo.

In response to your request for some word regarding the revival that for some months has been in progress in my church, I will venture to write briefly about three gracious refreshings that have in the last few years befallen my people. I think I can point out the reason in each several instance, and I trust that others may tell also of copious visitations of the Spirit upon their people, interpreting to us the causes of the same—because what brings the favor of Heaven at one place will do so at another, and we would like to profit by their experiences.

The first of the three I shall mention occurred in the church where I was pastor for the 22 months previous to coming to this present field. There occurred a tremendous influx of people to the church—360 souls being added to the membership in that brief period, thereby doubling the membership of the church. Now what was the cause of it? As far as I can see, the thing that brought it about was the following: Although they were not a wealthy church at all, and although they were hard put to it to meet the monthly payments on their church debt, and although business was dull in the town and property could scarcely be given away, yet the church plunged in to make a most generous provision for the incoming pastor. They first added \$600.00 to his salary, over what they had ever paid before. They rented at \$50.00 per month a charming home for him—much nicer than the parsonage that was old. They declared him a month's vacation each year, pounded him, and the like.

Well, the Lord had said to his disciples, "He that receiveth you receiveth me", and forthwith blessing began to fall upon the church. In two meetings that were held people seemed to be converted in crowds, 230 joining in the two, besides 130 joining at regular services. At one service alone 42 people joined the church. I told them before leaving that it ever paid well to make a large provision for the Lord's minister.

(Account of 2nd revival next week)

—BR—

**WHEREFORE LIEST THOU THUS
UPON THY FACE?**

Joshua was stunned at the defeat at Ai. Instead of seeking out the cause of the defeat he fell upon his face before God crying out for mercy.

God straightway commanded him to arise, to seek out the cause of the lost battle for there was sin among the Israelites or they should have been victorious.

Southern Baptists are, today, lying upon their faces as Joshua of old. Today the rank and file of Southern Baptists (perhaps you, my reader) are lying upon their faces crying out to God to witness the great calamities which have come upon our work—the Home Board disaster; the debt and the breaking heart of Foreign Missions; the tumult about our Orphanage; the cries

against our schools and other things of like import, while all the while the cause of it lies within the home camp.

Would it not be altogether fitting that Jehovah God should say to us—to you—to me—"Get thee up, Baptist, wherefore liest thou, thus, upon thy face?"

Are we not lying down praying (perhaps) for rectitude while our checks go for worldly comforts and pleasures and the Lord's portion never gets to His work? Are we not sitting comfortably by our fires talking, talking, talking, about the Boards, the Orphanage, the Colleges, etc., etc., while we fail to open our pocketbooks to reduce one cent of



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the Foreign Mission debt, or to add more to our pledges, that the work may be strengthened instead of weakened or lost altogether.

Shall we not surely hear Him as He calls us back to the battle? Shall we not find that the cause of nine-tenths of our troubles, especially those connected with Foreign Missions, lies within our own camp and that we must surely put that cause out and get back to the front? Why liest thou, thus, upon thy face?

—Mrs. Dero Butler, Sturgis, Miss.

—BR—
**JOTTINGS FROM THE
EVANGELIST**

The fourth Sunday in February was spent with the church at Potts Camp. Potts Camp is a village between New Albany and Holly Springs and has in it a noble band of Baptists.

Although having lost heavily through death and removals and have found it necessary to go from half-time to fourth-time service they are determined to do their part in the Denominational program.

The first Sunday in March and a few days following were spent with Pastor E. G. Evans and his people at Fairview. This is a country church between Indianola and Shaw and is in one of those Delta communities where the farms are being cultivated with white families who have moved in from other sections of the state. The church is near the center of a triangle formed by three Consolidated schools in which are enrolled about five hundred white children.

The pastor and his far-sighted band have just completed a modern church building and held their first preaching service in it last Sunday.

They have a good Sunday School and a real working B. Y. P. U. While there it was the writer's privilege to help them work out and put on a budget including all home expenses and also Missions and to be operated through the Sunday School. Although carrying the burden of the church building debt they increased their apportionment to the Denominational Program.

At this writing we are with Pastor W. C. Howard and his people at Flora in a series of services studying Soul Winning. We have Stewardship Conferences and S. S. and B. Y. P. U. Study Courses and now this pastor has decided it would be well to have a Training Course in Soul Winning and his people are rallying to his leadership.

Some Engagements

The following is the list of engagements for meetings during the year:

Second Church, Greenwood, March 16-30.

Great Southern Lumber Camp, April 16-27.

Maben, May 18-25.

McHenry, July 8.

Fairview, Aug. 3-9.

Other engagements are pending but dates have not been decided yet. We have some open dates the first of April, the first of May and also during June, and we are hoping and praying that the Lord will lead His people to use us.

Asking for your prayers for our meeting at Greenwood,

—Bryan Simmons.

In Memoriam

Bro. D. M. Eubanks

On January 20th the death angel grimly knocked at the door of Brother David M. Eubanks and carried home to the Father one of His faithful laborers of the vineyard. Brother Eubanks was 52 years in age and a great part of this time had been spent as a loyal Baptist, a cheerful giver, an untiring worker of the church. Coming to Sallis several years ago from Purvis, Mr. Eubanks became connected with the Sallis Lumber Company, holding the position of Secretary of that firm. He was also connected with other business enterprises, being regarded as a good business man. At his death Bro. Eubanks was a deacon of the Baptist Church here, Superintendent of the Sunday School, and clerk and treasurer of the church. It is said that he has had a part in the building of almost a score of church buildings, and he was a great factor in the erection of the nice new building here. He was loyal to his denominational program, always urging others to give and work; he was consistent in his living for the Master; he was a devoted husband and father, a Mason, and prominent in civic affairs. The little town of Sallis will ever mourn the greatest loss sustained by it in years. Surviving the deceased are his wife and four daughters, Rosemary, a student at Hillman College, Clinton, Helen, Carolyn and Sarah Eugene, and a host of near relatives. Interment was made at Lucedale, the Reverend N. H. Roberts officiating.

N. H. Roberts,
J. W. Miller.

—BR—

John Hudson

On January the 8th the spirit of John Hudson soared away to the land of fadeless skies, to the city with pearly gates and golden streets.

As a devoted and faithful husband, a companionate and compassionate father, a worthy and dependable friend, and as an unfaltering exemplary Christian man, he was unexcelled in that great community of people.

Our sympathies go out to his sorrowing widow, who has been in every relation of life just as true and faithful as her departed husband, and to all their splendid group of children—God bless them all.

Tate County, Mississippi, is greatly impoverished. Mt. Manna Church sustains a vital loss, and all who knew the deceased are in grief.

—B. F. Whitten, Former Pastor.

—BR—

Barrett

Brother Lee Barrett, age 63 years, died at his home near Magee on Feb. 27, and was buried at Good Hope. He was married to Miss Ada Anderson in July, 1891. To them were born ten children, nine living and one dead. He joined the Baptist Church at Bethlehem in 1906, later moving his membership to Pine Grove. He was sick a long time. For fourteen weeks he never laid down. He bore it with great patience, and was ready to go. He

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sang a song and prayed just before he died. I was assisted in the funeral services by Bro. Lee Horsley.

—D. W. Moulder.

Mrs. Champion

Mrs. Henry Champion gently went to sleep March 2, 1930, after about 31 days illness. She was born Sept. 30, 1858. On Feb. 1, 1882, she married Mr. Henry W. Champion and to this union were born 7 children, 5 boys and 2 girls. Three boys preceded her to the Promised Land.

She united with the Baptist Church early in life and was a member of Hebron Church at her death. She often spoke of church services though she had not been able to attend for some time. She leaves many friends and relatives to mourn her going.

Our sincere sympathy and prayers are for relatives and friends.

—R. O. Bankston, Pastor.

THE BIBLE AND SCIENCE; THE MODERN DANCE

There is much controversy nowadays as to the relation of science to religion. True, science is but the discovery and adaptation to man's need, of the physical laws instituted in nature by that God who inspired the Bible. Because of their superlative importance, the laws of our moral and spiritual well-being, God Himself deigns to give us in this wonderful Book of books. In other realms much has been left to man's discovery and ingenuity of application. And we recognize the goodness of the Creator in this; for much of man's progress and happiness, both physical and mental, consists in his searching out the wonderful things which the wisdom of God has hidden away.

Now God says with all the emphasis that language and repetition can give, that it is of the utmost importance to us, for our bodies, for our minds, for our souls, in this world, and in the eternity to come, that we keep the laws He Himself has given us—the commands of the Bible. The Sabbath was made for man and not man for the Sabbath, said the Lord Jesus Christ; that is, this law of keeping holy the Sabbath day was made with man's best interests in view. So it is with every other command expressed or implied in the Scriptures.

"Oh, that thou hadst hearkened to my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea." "Righteousness exalteth a nation; but sin is a reproach to any people." "The nation and kingdom that will not serve thee shall perish."

Sin, the breaking of God's law, is

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always and only calamitous to the individual and to the nation. Both history and science confirm this. History tells of nation after nation, that from comparative simplicity and purity of manners and morals, has gone on to prosperity and laxness and wickedness, and, in fulfillment of the prophecy just cited—has perished. The French encyclopaedists, with Voltaire and Rousseau, sowed all France with the seeds of infidelity—the terrible harvest of which was the French Revolution. England, during the time of seed-sowing in France, was awakened by the labors of the godly Wesley and his helpers, to sow moral and spiritual life; and how was England "exalted" in escaping the horrors of a "reign of terror," and in the physical, moral, and spiritual prosperity that came to her people.

And science, when it but finds a courageous mouthpiece, speaks with equal emphasis the same truth. Said a certain writer some years ago, "In Paris there is but little regard for the Sabbath, and, as a consequence, one seldom sees an old man there. There are plenty of men who look old and act old but they are comparatively young in years." And now comes the eminent specialist in nervous disorders, Dr. E. S. Somers, of Chicago, and Los Angles, with a terrific arraignment of the modern dance, against which the whole of Bible teaching is arrayed. We quote from an exchange:

I attack the modern dance as a reversion toward savagery. As a medical man, I flatly charge that modern dancing is fundamentally sinful and evil. I charge that dancing's charm is based entirely upon sex appeal. I charge that dancing is the most advanced and most insidious of the maneuvers preliminary to sex betrayal. It is nothing more or less than damnable, diabolical, animal, physical dissipation.

A young girl enjoys the dance because she is drugged by suggestive music and emotional over-stimulation into a drunkenness, a fanaticism, a frenzy that takes her back nearer to the beast we are supposed to be evolving from (as some believe).

Do brother and sister dance like that? Father and mother? Mother and son? Why is the long-married husband wearied soon of dancing with his wife? I tell you, the basic spell of the dance is the spell of illicit physical contact.

A man who has learned what true love really is—something more than physical, does not willingly dance the modern dance with a woman he truly loves, nor watch her dance with others.

Under what other shield can a man or a woman, a youth or a maiden, so promiscuously fondle so many of the opposite sex in a

SUNSET

Oh! glorious sunset, all woven of light!
There's not in thy tissues one shadow of night.
Heaven surely is open when thou dost appear
And bending above thee the angels draw near
And cry, "The Sunset! The Sunset! The smile of God is here."
Like the beauty of this sunset is the twilight hour of life,
When earthly toil is ended and dispersed is all our strife.
No shadows here are present, all its tints are golden-hued
If we've loved Him who made us and our influence for Him used.
Softly does He call us hence to the realms of perfect day.
Down the sunset path He leads us, and His smile is there alway.

—Martha Jane Pinnix.

single evening? Or in a lifetime?

We doctors know there are mysterious currents, affinities that seem almost chemical. I am no prig or prude, and so I tell you frankly it is not safe to subject men and women to the subtle temptations of the dance. A trail of broken homes proves this.

The physical stimulation of the dance with its fingerings of the lowest and most primitive emotions, drugs the intellect and the spirit.—A. R. P.—(Alabama Times).

BIBLE CONFERENCE AT POLKVILLE

On Monday night after the fourth Sunday in February we began a Bible Study in the Acts of the Apostles. We studied two chapters in the morning and two in the evening, closing out on Thursday night. I had Bro. P. H. Young with us at night. He is teaching school, and could not be there during the day. He was a great help to us. The last night Brother D. A. Youngblood, from Forest, came and preached a great sermon for us. We had good crowds every day and large crowds at night. All are anxious for another Bible Study, many saying they got more than in a revival meeting.

—D. W. Moulder.

A GREAT MEETING

The Colonial Ave. Baptist Church, Dallas, Texas, closed Sunday night one of the best revivals in her history with Evangelist Wm. S. Dixon doing the preaching and singing. Dixon is as good a soloist as a song leader. He preaches the great Bible

doctrines with Evangelistic fire and draws great crowds to hear him. He is a happy combination in his two-fold program. We had 53 additions to the church and many more we feel will come from the meetings. Dixon is plenty lively in song and sermon and our people commend him very highly as a soul winner and as a church builder. He is especially good on invitations. He is entirely free from the trap that is sometimes used by our great evangelists. He holds a church meeting and does his best to line the people up with the church. He has a good personality and is safe, winsome and brotherly with the church and pastor.

His address is in care of Bob Coleman, Dallas, Texas, Burt Bldg.

—H. J. Pritchard, Pastor.

Offspring—Yes, dad, I'm a big gun up at the college.

Father—Well, then, why don't I hear better reports?

Hard-Hearted Grocer—"No, sir! No checks. I wouldn't cash a check for my own brother."

Customer—"Well, of course, you know your family better than I do."

A butcher had read about "milk from contented cows." To keep up with the times, he put this sign in his window: "Sausages from pigs that died happy."

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Dr. Owen combines, as few men can, spiritual truth, moral strength, and dynamic presentation; he is particularly happy in the use of illustrations. This brief volume, for instance, contains some one hundred illustrations and thirty-five quotable poems.

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Cordie Webb Ingram

With the background of a typical Texas community, the author draws rather vivid pictures of characters known to all of us and transforms through the agency of a radiant girl the drab existence of even those who live in the commonplace.

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WILLIAM BOOTH: SOME PERSONAL CHARACTERISTICS

By H. H. Smith

—o—

The three most prominent characteristics of General Booth have been summed up in these words: "The three qualities which supported him throughout life were sympathy, earnestness, and masterfulness. A hundred men, more gifted physically and mentally, might have attempted, indeed have attempted, the work to which he set his hand, and failed utterly to move the heart of the world. Two great qualities in his nature, seldom combined in one personality, intense and passionate sympathy, imperious and relentless masterfulness, carried him through even when his earnestness was doubted on every hand. He really felt the agonies of the poor and suffering, he really felt the horror of godlessness and debauchery, he really felt the death of torpor and indifference; and in setting out to relieve the suffering, to convert the wicked, and to raise the spiritually dead, he would suffer no man to dictate to him the words he should use or allow another to point the way in which he should go. Despotic by temperament and by habit and by conviction, he was nevertheless a simple man at heart, hallowed by a love which sweetened his tumultuous mind, and held to his course by a dogmatic faith which was the very breath of his existence."

Bramwell Booth says: "I should be disposed to place his benevolence first among his characteristics . . . He really set out to do good to all men; . . . his heart was a bottomless well."

"Next was his temperamental simplicity. His guilelessness was one great secret of his strength. Many who came into his presence were so impressed by his openness and candor, the absence of all pretense and casuistry, that they went away feeling that if they had a thousand lives they could trust them into his hands.

"The third outstanding characteristic in him was his granite and superlative will. He was immovable, and therefore, in the passive sense invincible. Anything like slackness or wobbling or unsteadiness in purpose was abhorred. When he had considered a matter and made up his mind about it, not all the angels of Heaven could have shaken his determination."

Such a masterful will might have done evil instead of good if it had not been sanctified by the grace of God. In one sense of the word, he was an autocrat, but an autocrat for the Kingdom of God's sake. He believed in a firm hand as he believed in the military form of government for the Army; it was the best way to get things done quickly and efficiently. Bramwell Booth says: "His great will power, at times, made him difficult to deal with. His own determination clashed with the determination of others, and the sudden friction produced sparks; not often fortunately, leading to conflagrations, though sometimes these did happen. No doubt, there was a vein of hardness in him. It ran side by

side with a vein of exquisite tenderness. But the hardness was there. Had it not been there he could not have accomplished what he did. Weakness always fails."

He was severe in the discipline of his children. Bramwell Booth says: "I think, looking back, that he was over stern on occasion; I am perfectly sure he flogged me several times without just cause; but I am equally certain that the spirit of discipline which ruled the household was salutary. None of us grew up slackers; none of us played with life. How many families go to pieces for want of discipline and punishment?"

Sometimes he was rough in manner and at times "rude and harsh, but a kindly and assuaging humor was never far behind the most vigorous of his upbraidings." When a blundering officer made a mistake in some business, the General abruptly asked, "What fool made you a major?" The answer was made with a smile, "Your son, General." And in a moment the General was laughing with a rich pleasure.

Compassion for the distressed was one of Booth's outstanding traits. Pointing to the young women in the bar-rooms, he would say, "Look at that! look at that!—enough to make the angels weep." To the day of his death the sight of sin and suffering never ceased to move him deeply. During his last visit to America, when he was about eighty years old, his daughter persuaded him to lie down on a sofa and promise her not to move until she brought him a cup of tea. In a short while she returned and found him moving about the room. She complained reproachfully, "Darling, you faithfully promised me that you wouldn't move."

"Oh, I know! I know!" he broke out; "but I've been thinking of all the sufferings of little children, the children of the great cities, and I can't rest, I can't rest."

With him sympathy was not merely a fleeting feeling; it moved him to action. Coming home late one night he saw men sleeping out on London Bridge, and the next morning, as he briskly stepped into his office, he said to his son, Bramwell, his chief of staff: "Bramwell, do you know that fellows are sleeping out at night on the bridge? sleeping out all night on the stone?"

When his son replied that he was aware of the sad fact, and began to explain the lack of funds, etc., the General broke in angrily: "Oh, I don't care about all that stuff. I've heard it before. But go and do something. Do something, Bramwell, do something!"

He had one test, an infallible and Scriptural test for all talkers: "What do you do? What are you willing to give up?" He cut short those who wanted to discuss doctrinal refinements with the instruction, "Go and do something." Absolute self-surrender was his demand. When someone reminded him that "the first law of nature is self-preservation," his sharp reply was, "Yes, Captain Edmonds, but the first law of grace is self-sacrifice."

Bramwell Booth thinks "the voice of William Booth was heard by greater multitudes of every race and nation than the voice of any mortal

man had been heard before." He also adds: "Nor can any preacher have made a pulpit of so many strange platforms. The theater stage, the circus ring, the grandstand of the race course, the foot-board of the railway carriage, the captain's bridge, the stall in the market-place, the drinking trough on the village green, the magistrate's bench, the convict's prison, the bleak and stormy headland, the sheltered inlet by the sea, the dais of the American Senate, the rostrum of the London Guildhall, the Indian pandal, the University quadrangle—they all served his purpose."

Ashland, Va.

BR

EXAMINATION OF A. W. TALBERT FOR THE MINISTRY

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Brother A. W. Talbert, a member of Davis Memorial Baptist Church, Jackson, was licensed to preach on September 4, 1929. Since then he was called to serve as pastor the Johnson Junction Church, near McComb. His ordination was called for. Brother Patterson, his pastor, was instructed to call a presbytery together to examine him for the full work of the gospel ministry.

On the evening of March 7th the following brethren met in the home of Bro. Patterson: Drs. T. J. Bailey, H. M. King, W. A. Hewitt, Wayne Alliston, Revs. D. A. McCall, G. C. Hodge, M. Chadwick, and C. J. Olander. Bro. Patterson was elected moderator, and Bro. Olander secretary. Dr. King led in prayer.

Bro. Talbert was questioned about his conversion, call to the ministry, as to his conception of God, Inspiration of the Bible, Trinity, Plan of Salvation, Repentance, Faith, Total Depravity. He was asked to give the number of ordinances, what they are and who are to be baptized, and who are to come to the Lord's Table. The questioning then centered around Missions, Second Coming of Christ, Creation of man, the conduct of the preacher, Stewardship, and Divorce.

Bro. Talbert was unanimously recommended to the Davis Memorial Church for ordination.

R. B. Patterson, Mod.

C. J. Olander, Clerk.

BR

NORFIELD

—o—

I am writing to tell you how the Norfield Church, Lincoln County, is solving the teacher training problem, because I feel that it may be of interest to some of the readers of the Record. Norfield is a small saw-mill town having a half-time church which has for several years been supplied by students from the Baptist Bible Institute, the present pastor being a B. B. I. student. The Sunday School was A-1 for 1929 and has reached the standard for 1930.

This teacher training problem has been solved by a man named F. L. Coker, who teaches the men's class. He is a mill man with limited education but with great zeal for the work and a natural gift for teaching. Moreover he is an earnest and constant reader and student. Brother Coker began by organizing a class to meet one night each week to study the Bible. This class was composed of about a dozen working

men, many of whom never missed a class for sixteen weeks. At the end of this time it was decided by the class to take up the study of the Sunday School Manual, and the class was opened for others to take the work. The work was done leisurely and thoroughly with an enrollment of 37 men and women. The studies have been completed, and 25 have successfully completed the course with others who will probably complete it later. The men are going ahead with their Bible study. What can be done in Norfield can be done anywhere, provided there is a Coker to do the job! It is a joy to a pastor's heart to serve people who are making such worthy and successful efforts.

Of course we read and enjoy the Record. —S. H. Jones, Pastor.

BR

The man had just informed the Pullman agent that he wanted a Pullman berth.

"Upper or lower?" asked the agent.

"What's the difference?" asked the man.

"A difference of fifty cents in this case," replied the agent. "The lower is higher than the upper. The higher price is for the lower. If you want it lower you'll have to go higher. We sell the upper lower than the lower. Most people don't like upper, although it's lower on account of its being higher. When you occupy an upper you have to get up to go to bed and get down when you get up. You can have the lower if you pay higher. The upper is lower than the lower because it is higher. If you are willing to go higher, it will be lower."

But the poor man had fainted.

how

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